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UNIVERSALIST'S

BOOK OF REFERENCE.

CONTAINING

ALL THE PRINCIPAL FACTS AND ARGUMENTS, AND SCRIPTURE TEXTS, PRO AND CON, ON THE GREAT CONTROVERSY BETWEEN

LIMITARIANS AND UNIVERSALISTS.

By REV. E. E. GUILD.

SEARCH THE SCRIPTURES.—JESUS.

Revised and Enlarged.

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PREFACE TO THIS EDITION.

In this revision a corrected statement has been made of the Plan of Church Government, and the Statistics of the Church are brought down to date. There have been many changes in these items since this book was first published, and it is believed that these accurate statements will greatly enhance its present value. A few errors in dates have been corrected, and a detailed statement of the Belief of Universalists has been appended to the Winchester Profession of Faith. These corrections and additions will be found in Chapter XXIII., and chiefly on pages 362 to 372.

Boston, June, 1891.

PREFACE.

THIS work is designed to be what its title imports; a book of reference. We do not say that we have collected all that can be said on the subjects treated, but we think we have collected all that is important that has been said in favor of, or in opposition to, the views generally entertained by Universalists. That the subjects discussed in this volume are important, no one will dispute. We have endeavored to treat them candidly and fairly, and to present in a condensed form all the information which we possess concerning them. We have expressed our opinions freely, frankly and boldly. These opinions are the result of years of careful, patient, persevering and untiring investigation. We have long seen and felt the necessity of a work like this, and for years have been collecting together materials for it, and now present it to the public. We lay claim to but little of originality, except for the design, the arrangement, and the manner of discussing the various subjects treated. Most of the ideas contained in this book have, no doubt, been expressed by others; but in no case have we intentionally adopted the language of others without giving credit. If

we had been ambitious to acquire literary fame, this work would never have been published. Our chief aim has been usefulness. How far we have succeeded in accomplishing our object, the public must judge. We have endeavored to speak forth the words of truth and soberness, and to communicate our ideas in the plain, unvarnished language of truth. Whatever other faults may be found in this book, we think no man will say that the ideas and sentiments of the writers are not clearly expressed in it. To those who wish to compose sermons on the subjects treated upon here, this work will be convenient; as all the scriptures, and facts, and arguments, &c., will be before them at one view. This will save them a vast amount of time and labor, which would otherwise have to be spent in hunting up proofs, facts, authorities, &c. To those who are engaged in public discussion, either oral or written, it will be invaluable for the same reasons. And to the general reader, especially those who have but little time, and perhaps as little inclination, to investigate these subjects as thoroughly as the importance of them demands, it may perhaps communicate some valuable, important, and useful instruction. If it shall accomplish the above objects, and be instrumental in promoting the great cause of truth and righteousness, we shall be satisfied. The question with us has not been, what did our ancestors believe? but what is truth? The present is the age of controversy; and the motto of the people is, "Give us facts." For the opinions herein expressed we hold ourselves responsible to the public; and we ask for them a candid consideration. If any man feels disposed to controvert them, he must invalidate

the facts and arguments upon which our opinions are based. If we hold any opinions which are erroneous, we shall feel under peculiar obligations to the man who will point them out and prove them to be false. We hold ourselves in readiness to examine whatever may be said in opposition to our views, and will either acknowledge ourselves mistaken, or stand up in their defence.

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CHAPTER I.

BIBLE DOCTRINE OF HELL.

SECTION I.

All the passages in the* OLD TESTAMENT *wherein the Hebrew word* SHEOL *occurs, and is rendered* HELL *in the common English Version.

Deut. 32 : 22. For a fire is kindled in mine anger, and shall burn unto the lowest *hell*, and shall consume the earth with her increase, and set on fire the foundations of the mountains.

Verse 23. I will heap mischief upon them; I will spend mine arrows upon them.

Verse 24. They shall be burnt with *hunger*, and devoured with burning heat, and with bitter destruction : I will also send the *teeth* of *beasts* upon them, with poison of *serpents* of the *dust*.

Verse 25. The *sword* without, and terror within, shall destroy both the young man and the virgin, the *suckling* also with the man of gray hairs.

2 Sam. 22 : 6. The sorrows of *hell* compassed me about ; the snares of death prevented me.

Verse 7. In my *distress* I called upon the Lord, and cried to my God.

Job 11 : 8. Verse 7. Canst thou by searching find out God ? canst thou find out the Almighty to perfection ?

Verse 8. It is as high as heaven ; what canst thou do ? deeper than *hell ;* what canst thou know ?

Job 26 : 6. *Hell* is naked before him, and destruction hath no covering.

Psalm 9 : 17. The wicked shall be turned into *hell*, and all the nations that forget God.

Psalm 16 : 10. For thou wilt not leave my soul in *hell ;* neither wilt thou suffer thine Holy One to see corruption.

Psalm 18 : 5. The sorrows of *hell* compassed me about ; the snares of death prevented me.

Verse 6. In my *distress* I called upon the Lord, and cried unto my God.

Psalm 55 15 Let death seize upon them, and let them go down quick into *hell*

Psalm 86 : 13. Verse 12. I will praise thee, O Lord my God, with all my heart ; and I will glorify thy name forevermore.

Verse 13. For great is thy mercy toward me ; and thou hast delivered my soul from the *lowest hell.*

Psalm 116 : 3. The sorrows of death compassed me, and the *pains* of *hell* gat hold upon me ; *I found* TROUBLE *and* SORROW.

Psalm 139 : 8. Verse 7. Whither shall I go from thy Spirit? or whither shall I flee from thy presence?

Verse 8. If I ascend up into heaven, thou art there : if I make my bed in *hell*, behold, thou art there.

Prov. 5 : 5. Her feet go down to death, her steps take hold on *hell.*

Prov. 7 : 27. Her house is the way to *hell*, going down to the chambers of death.

Prov. 9 : 18. But he knoweth not that the dead are there ; and that her guests are in the depths of *hell.*

Prov. 15 : 11. *Hell* and destruction are before the Lord ; how much more then the hearts of the children of men?

Verse 24. The way of life is above to the wise, that he may depart from *hell* beneath.

Prov. 23 : 14. Verse 13. Withhold not correction from the child : for if thou beatest him with the rod he shall not *die.*

Verse 14. Thou shalt beat him with the rod, and shalt deliver his soul from *hell.*

Prov. 27 : 20. *Hell* and destruction are never full ; so the eyes of man are never satisfied.

Isaiah 5 : 14. Verse 13. Therefore my people are gone into captivity, because they have no knowledge ; and their honorable men are famished, and their multitude dried up with thirst.

Verse 14. Therefore *hell* hath enlarged herself, and opened her mouth without measure ; and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.

Isa. 14 : 9. *Hell* from beneath is moved for thee to meet thee at thy coming : it stirreth up the dead for thee . . . . . .

Verse 10. *All* they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us?

Verse 11. Thy pomp is brought down to the grave, and the noise of thy viols : the worm is spread under thee, and the worms cover thee.

Isa 14 : 15. Yet thou shalt be brought down to *hell*, to the sides of the pit.

Isa. 28 : 15. Because ye have said, We have made a covenant with death, and with *hell* are we at agreement ; when the overflowing scourge shall pass through, it shall not come unto us ; for we have made lies our refuge, and under falsehood have we hid ourselves.

Verse 18. And your covenant with death shall be disannulled, and your agreement with *hell* shall not stand ; when the overflowing scourge shall pass through, then ye shall be trodden down by it.

Isa. 57 : 9. And thou wentest to the king with ointment, and didst increase thy perfumes, and didst send thy messengers far off, and didst debase thyself even unto *hell.*

Ezek. 31 : 16, 17. I made the nations to shake at the sound of his fall, when I cast him down to *hell* with them that descend into the pit : . . . . They also went down into *hell* with him, unto them that be slain with the sword. . . . . .

Ezek. 32 : 21, 27. The strong among the mighty shall speak to him out of the midst of *hell* with them that help him : they are gone down, they lie uncircumcised, slain by the sword . . And they shall not lie with

the mighty that are fallen of the uncircumcised, which are gone down to *hell* with their weapons of war; and they have laid their swords under their heads; but their iniquities shall be upon their bones, though they were the terror of the mighty in the land of the living.

Verse 28. Yea, thou shalt be broken in the midst of the uncircumcised, and shalt lie with them that are slain with the sword.

Amos 9 : 2. Though they dig into *hell*, thence shall my hand take them; though they climb up to heaven, thence will I bring them down.

Jonah 2 : 2. Verse 1. Then Jonah prayed unto the Lord his God out of the fish's belly;

Verse 2. And said, I cried by reason of mine affliction unto the Lord, and he heard me; out of the belly of *hell* cried I, and thou heardest my voice.

Hab. 2 : 5. Yea, also, because he transgresseth by wine, he is a proud man, neither keepeth at home, who enlargeth his desire as *hell*, and is as death, and cannot be satisfied.

SECTION II.

All the places in the OLD TESTAMENT *where the Hebrew word* SHEOL *occurs, and is rendered* GRAVE *in the common English Version.*

Gen. 37 : 35. I (Jacob) will go down into *the grave* unto my son mourning.

Gen. 42 : 38. If mischief befall him (Benjamin) by the way in which ye go, then shall ye bring down my gray hairs with sorrow to *the grave*.

Gen. 44 : 31. And thy servants (Judah) shall bring down the gray hairs of thy servant our father with sorrow to *the grave*.

1 Sam. 2 : 6. The Lord killeth, and maketh alive: he bringeth down to *the grave*, and bringeth up.

1 Kings 2 : 6. Do therefore according to thy wisdom, and let not his hoar head go down to *the grave* in peace.

Verse 9. But his hoar head bring thou down to *the grave* with blood.

Job 7 : 9. As the cloud is consumed and vanisheth away, so he that goeth down to *the grave* shall come up no more.

Job 14 : 13. O that thou wouldst hide me in *the grave*, that thou wouldst keep me secret until thy wrath be past, that thou wouldst appoint me a set time, and remember me.

Job 17 : 13. If I wait, *the grave* is my house: I have made my bed in the darkness.

Job 21 : 13. They spend their days in wealth, and in a moment go down to *the grave*.

Job 24 : 19. Drought and heat consume the snow-waters; so doth *the grave* those which have sinned.

Psalm 6 : 5. For in death there is no remembrance of thee: in *the grave* who shall give thee thanks.

Psalm 30 : 3. O Lord, thou hast brought up my soul from *the grave*: thou hast kept me alive, that I should not go down to the pit.

Psalm 31 : 17. Let the wicked be ashamed, and let them be silent in *the grave*.

Psalm 49 : 14, 15. Like sheep they are laid in *the grave*: death shall feed on them; and the upright shall have dominion over them in the morn-

ing; and their beauty shall consume in *the grave* from their dwelling. But God will redeem my soul from the power of *the grave;* for he shall receive me.

Psalm 88 : 3. For my soul is full of troubles, and my life draweth nigh unto *the grave.*

Psalm 89 : 48. What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of *the grave?*

Psalm 141 : 7. Our bones are scattered at *the grave's* mouth, as when one who cutteth and cleaveth wood upon the earth.

Prov. 1 : 12. Let us swallow them up alive, as *the grave;* and whole, as those that go down into the pit.

Prov. 30 : 16. *The grave;* and the barren womb; the earth that is not filled with water; and the fire, that saith not, It is enough.

Eccl. 9 : 10. Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in *the grave* whither thou goest.

Cant. 8 : 6. Set me as a seal upon thine heart, as a seal upon thine arm : for love is strong as death : jealousy is cruel as *the grave:* the coals thereof are coals of fire, which hath a most vehement flame.

Isaiah 14 : 11. Thy pomp is brought down to *the grave,* and the noise of thy viols; the worm is spread under thee, and the worms cover thee.

Isa. 38 : 10. I said, in the cutting off of my days, I shall go to the gates of *the grave:* I am deprived of the residue of my years.

Verse 18. For *the grave* cannot praise thee; death cannot celebrate thee; they that go down into the pit cannot hope for thy truth.

Hosea 14 : 14. I will ransom them from the power of *the grave;* I will redeem them from death : O death, I will be thy plagues; O *grave,* I will be thy destruction : repentance shall be hid from mine eyes.

SECTION III.

All the passages in the OLD TESTAMENT *wherein the word* SHEOL *occurs, and is rendered* PIT *in the common English Version.*

Num. 16 : 30. But if the Lord make a new thing, and the earth open her mouth, and swallow them up, with all that appertain unto them, and they go down quick into *the pit,* then ye shall understand that these men have provoked the Lord.

Num. 16 : 33. They, and all that appertained to them, went down alive into *the pit,* and the earth closed upon them : and they perished from among the congregation.

Job 17 : 16. They shall go down to the bars of *the pit,* when our rest together is in the dust.

SECTION IV.

All the places in the NEW TESTAMENT *where the Greek word* HADES *occurs, and is rendered* HELL, *and* GRAVE, *in the common English version.*

Matthew 11 : 23. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to *hell:* for if the mighty works, which have been

done in thee, had been done in Sodom, it would have remained until this day.

— Matt. 16 : 18. And I say also unto thee, That thou art Peter : and upon this rock I will build my church ; and the gates of *hell* shall not prevail against it.

— Luke 10 : 15. And thou, Capernaum, which art exalted to heaven, shalt be thrust down to *hell*.

— Luke 16 : 23. And in *hell* he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

Acts 2 : 27, 31. Because thou wilt not leave my soul in *hell*, neither wilt thou suffer thine Holy One to see corruption. . . . . He, seeing this before, spake of the resurrection of Christ, that his soul was not left in *hell*, neither his flesh did see corruption.

1 Cor. 15 : 55. O death, where is thy sting? O *grave*, where is thy victory?

Rev. 1 : 18. I am he that liveth, and was dead ; and, behold, I am alive forevermore, Amen ; and have the keys of *hell* and of death.

Rev. 6 : 8. And I looked, and behold, a pale horse ; and his name that sat on him was Death, and *hell* followed with him ; and power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

Rev. 20 : 13. And the sea gave up the dead which were in it ; and death and *hell* delivered up the dead which were in them : and they were judged every man according to their works.

Verse 14. And death and *hell* were cast into the lake of fire. This is the second death.

SECTION V.

All the passages in the* NEW TESTAMENT *wherein the word* GEHENNA *occurs, in all of which it is rendered* HELL *in the common English Version.

— Matthew 5 : 22. But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment : and whosoever shall say to his brother, Raca, shall be in danger of the council : but who soever shall say, Thou fool, shall be in danger of *hell-fire*.

— Verse 29. And if thy right eye offend thee, pluck it out, and cast it from thee : for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into *hell*.

— Verse 30 And if thy right hand offend thee, cut it off, and cast it from thee : for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into *hell*.

— Matt. 10 : 28. And fear not them which kill the body, but are not able to kill the soul ; but rather fear him which is able to destroy both soul and body in *hell*.

— Matt. 18 : 9. And if thine eye offend thee, pluck it out, and cast it from thee : it is better for thee to enter into life with one eye, rather than having two eyes to be cast into *hell-fire*.

— Matt. 23 : 15. Woe unto you, Scribes and Pharisees, hypocrites ! for ye compass sea and land to make one proselyte ; and when he is made, ye make him twofold more the child of *hell* than yourselves.

— Verse 33. Ye serpents, ye generation of vipers! how can ye escape the damnation of *hell*?

— Mark 9: 48. And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into *hell*, into the fire that never shall be quenched.

— Verse 45. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into *hell*, into the fire that never shall be quenched.

— Verse 47. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into *hell-fire*.

— Luke 12: 5. But I will forewarn you whom you shall fear: Fear him which, after he hath killed, hath power to cast into *hell*; yea, I say unto you, fear him.

James 3: 6. And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of *hell*.

SECTION VI

The only passage in the BIBLE *wherein allusion is made to* TARTAROS, *rendered* HELL *in the common English Version.*

2 Peter 2: 4. For if God spared not the angels that sinned, but cast them down to *hell*, and delivered them into chains of darkness, to be reserved unto judgment.

SECTION VII.

Statement of facts, showing that the sacred writers did not use the words SHEOL, HADES, TARTAROS, *and* GEHENNA, *to signify a place of* ENDLESS MISERY.

SHEOL. — This word occurs sixty-four times in the Bible, and is rendered thirty-two times hell, twenty-nine times grave, and three times pit. That it does not signify a place of endless misery is evident from the following facts.

1. The connection of those passages where it is rendered hell shows that no reference is had to a future state of existence. Therefore, there is no proof that this hell is in any other world than the one in which we live. The first time it is rendered hell, and of course the first time the word hell occurs in the Bible, is in Deut. 32: 22. By examining the hell there spoken of, it will be seen that it was the "*lowest hell*," and that it was to "*consume the*

earth with her increase, and set on fire the foundations of the mountains." Here *fire* is evidently used as a figure of punishment. The nature of this punishment may be learned from verse twenty-four. "They shall be *burnt* with *hunger*, and *devoured* with *burning heat*, and with *bitter destruction:* I will also send the teeth of *beasts* upon them, with poison of *serpents* of the *dust.*" All this was of course to take place here on the earth. The next time it is rendered hell is in 2 Sam. 22: 6, where David says, "The sorrows of *hell* compassed me about," &c. The nature of this hell may be learned from verse seven. "In my *distress* I called upon the Lord, and cried to my God." Again, in Ps. 18: 5, David says, "The sorrows of *hell* compassed me about; the snares of death prevented me." Verse 6, "In my *distress* I called upon the Lord," &c. In Ezek. 32: 27, hell plainly signifies the literal *grave.* "And they shall not lie with the mighty that are fallen of the uncircumcised, which are gone down to *hell with their weapons of war;* and they have *laid their swords under their heads.*" If the reader will examine every passage where the word *sheol* occurs, and is rendered hell, with the connection in which they are found, he will see no reason for supposing this hell to be in another world.

2. Both David and Jonah are represented as being in *hell*, and David is not only represented as being in *hell*, but as being in the *lowest hell;* and yet both of these individuals were alive, and on the earth. Jonah 2: 2, "Out of the belly of *hell* cried I, and thou heardest my voice." Certainly, Jonah could not cry out of the belly of hell unless he was in hell. By consulting verse one, it will be seen that this hell was the fish's belly. Ps. 116: 3, "The sorrows of death compassed me, and the pains of *hell* gat hold upon me." To learn the nature of this hell, see the next words. "*I found trouble and sorrow.*" Ps. 86: 12, 13, "I will praise thee, O Lord my God, with all my heart; and I will glorify thy name forevermore. For great is thy mercy towards me; and thou hast delivered my soul from the *lowest hell.*" We learn from this that it is not necessary to go into another world to find the *lowest hell.* Unless it can be shown that there is a hell *lower* than the *lowest*, it is in vain to talk about any other hell than that which exists in this world. It is sometimes said that "from hell there is

no redemption." But we here read of a man who was *redeemed* from the *lowest hell.*

3. God is represented as being in hell. Ps. 139 : 8, "If I make my bed in *hell*, behold, thou (God) art there." Hell here signifies the invisible state of the dead ; or perhaps the literal grave. The obvious meaning of the psalmist is, that death could not carry him beyond the reach of God's presence.

4. David and Jonah are not only represented as having been in hell and as having been delivered from it, but the *soul* of David is spoken of as having been delivered from hell. Ps. 30 : 3, "O Lord, thou hast brought up my *soul* from the *grave*" (*sheol*). By *soul*, here, David evidently means himself, his own person ; and by *sheol*, the literal grave, or invisible state of the dead. See the next words : "Thou hast kept *me alive*, that I should not go down to the *pit.*"

5. God is represented as bringing men up from *sheol.* 1 Sam. 2 : 6, "He (God) bringeth down to the *grave* (*sheol*), and bringeth up." By those who believe in a place of endless misery, called hell, in a future world, it is thought that when once a person gets to hell his doom is sealed forever, and that there is no prospect of his ever coming up. But, if sheol in the text just quoted means a place of endless misery, this opinion must be given up.

6. God is not only represented as bringing men up from *sheol*, but the Psalmist expresses satisfaction in the *prospect* of the redemption of his *soul* from *sheol.* Ps. 49 : 15, "But God will *redeem* my *soul* from the power of the *grave*" (*sheol*). Now, if the word soul here means the immortal part of man, and the word sheol a place of misery after death, then it needs no proof that the Psalmist expected that the soul would go to this hell, and afterwards be delivered from it.

7. The patriarch Jacob expressed himself as if he expected to go to *sheol.* See Gen. 37 : 35, 42 : 38, and 44 : 31. But does any man believe that this good old man expected to go to a place of either limited or endless misery after death ? Certainly not. But, if sheol signifies a place of misery after death, Jacob certainly expected to go there.

8. To suppose that sheol signifies a place of endless misery after death, is to suppose that David, so far from being a man "after God's own heart," was a perfect monster in cruelty. In 1 Kings

2 : 6, he enjoins it upon his son Solomon not to let the "hoar head of Joab go down to the grave (*sheol*) in peace." In verse 9 he enjoins it upon him to "bring down the hoar head of Shimei to the grave (*sheol*) with blood." And in Ps. 55 : 15, he says of his enemies, "Let death seize upon them, and let them go down quick into hell" (*sheol*).

9. The pious and patient Job prays that he might be hid in *sheol*. See Job 14 : 13. But, is it to be supposed that Job wished to be hid in a place of endless misery?

10. Sheol is represented as a place from the power of which it is impossible for any man, good or bad, to deliver himself. Ps. 89 : 48, "What man is he that liveth and shall not see death? Shall he deliver his soul from the hand of the grave (sheol)?" This question is one which was designed to involve its own answer, and that answer was designed to be a negative one. Hence, if we understand the words soul and sheol here as they have been commonly understood, then the text affirms that the souls of all men will go to a place of endless misery.

11. The *bones* of the Jewish people are represented as being scattered at the mouth of *sheol*. See Ps. 141 : 7. But, is it to be believed that the bones of these people were scattered at the mouth of a place of endless misery in another world?

12. Sheol is represented as a place where "there is no *work*, nor *device*, nor *knowledge*, nor wisdom." See Eccl. 9 : 10. But, if there is no *work* there, of course it cannot be a place where devils are at *work* tormenting men. If there is no *device* there, it cannot be a place where devils are *contriving* how they may best torment their subjects. And if there is no *knowledge* there, of course it cannot be a place of misery.

13. The good old king Hezekiah, during his sickness, expressed himself as if he should die, and go to *sheol*. See Isa. 38 : 10. But no man believes that Hezekiah expected to go to a place of endless misery.

14. Korah, Dathan and Abiram, and their company, and their wives and their little ones, are represented as having gone down *alive* into *sheol*. See Num. 16 : 27—33. Here we learn that it is not even necessary to die in order to go to sheol. And, as these persons went alive into sheol, — that is, went into sheol while living, — hence this sheol must have been in this world.

15. God speaks in the Bible of ransoming mankind from *sheol*. Hosea 13: 17, "I will ransom them from the power of the *grave*" (sheol). By those who believe in a place of endless misery it is thought that for those who will be doomed to that gloomy prison of despair there can be no ransom. But this text certainly teaches that for those who were in *sheol* there was a ransom.

16. Sheol is destined to be *destroyed*. Hosea 13: 17, "O *grave* (sheol), I will be thy *destruction*." Now, whether this sheol is in this world or another, or whether it is a place of misery or not, one thing is certain: it is destined to be destroyed. The reader will bear in mind that this is the only word rendered hell in the Old Testament. How can that be a place of endless misery which is itself to come to an end, and cease to exist?

17. Sheol and *Saul* are synonymous in their meaning. Saul is merely a different pronunciation of the word sheol, in consequence of its being differently pointed. Now, one of the kings of Israel, and one of the apostles of Christ, were both named Saul. If the parents of king Saul, and the parents of Saul of Tarsus, had understood sheol to mean a place of either limited or endless misery, is it likely they would have named one of their children after such a place? What parent, in our day, would name a child *hell*, and at the same time understand this word to mean a place of endless misery? The parents of the persons referred to above undoubtedly understood the word sheol in its true sense, namely, "to crave, to demand, to ask," or that in relation to which we desired information, as the unseen or invisible state of the dead.

18. *Sheol* is denominated a *pit*. Ps. 88: 3, 4, "My life draweth nigh unto the grave (sheol). I am counted with them that go down into the *pit*." Prov. 1: 12, "Let us swallow them up alive, as the *grave;* and whole, as those that go down to the pit." See, also, Isa. 14: 15; and 38: 18, 19; Ezek. 31: 16. It was customary among the Jews to deposit their dead in deep pits, or caves, which were numerous in their country, frequently extending far under ground, and which were sufficiently capacious to contain a large number of dead bodies. Hence arose the expression "*depths of sheol*," or "*deepest sheol;*" and hence it is that sheol is denominated a pit. The allusion, in the above texts, evidently is to the manner in which the Jews were accustomed to dispose of their dead, and not to a place of endless misery.

19. Sheol is said to have a *mouth*, or place of entrance. See Ps. 141 : 7; Isa. 5 : 14. The allusion is to the mouth of the *caves* in which the Jews deposited their dead.

20. Sheol is said to have *bars*. Job 17 : 16, "They shall go down to the *bars* of the pit" (*sheol*). Here is an allusion to the fact that the burial-places of the Jews, or, rather, the entrances to them, were guarded by *bars* and *gates*.

21. Sheol is spoken of as having *sides*. Isa. 14 : 15, "Thou shalt be brought down to hell, to the *sides* of the pit." The allusion is to the fact that the Hebrews often deposited their dead, and in great numbers, too, in places excavated from the *side* of the cave, or pit, which was selected as the burial-place.

22. Sheol is associated with the *base* of mountains. See Deut. 32 : 22. The burial-places of the Jews were sometimes located at the base of mountains, and in the mountains' sides. In the text just quoted the allusion is to this fact.

23. The inmates of sheol are said to be in the *dust*. Job 17 : 16, "They shall go down to the bars of the pit (sheol), where our rest together is in the *dust*." If the word sheol here signifies a place of endless misery, then this text teaches us that, so far from this place being located in the spirit world, it is located in the *dust of the earth*.

24. Sheol is spoken of as a place of resort to *escape punishment*. Amos 7 : 2, "Though they dig into *hell*, thence shall my hand take them." "The allusion is to the escape of criminals from the officers of justice. They might dig into the pits and caves of the earth (the burial-places), yet the omniscient eye of God could not be eluded, nor his justice evaded." The criminal, then, instead of being sent to sheol to be punished, was to be *brought out* to receive the merited punishment. This idea, although plainly inculcated by the Bible, is at direct variance with the common opinion.

25. The *contents* of *sheol* are said to be: 1. *Gray hairs*, Gen. 37 : 35, and 42 : 38, and 44 : 29, 31; 2. *Hoary heads*, 1 Kings 2 : 6, 9; 3. *Bones*, Ps. 141 : 7; 4. *Sheep*, Ps. 49 : 14; 5. *Houses and goods*, Num. 16 : 32, 33; 6. *Swords and other weapons of war*, Ezek. 32 : 27. Surely no one will contend that these things are contained in a place of endless misery, in the spirit world!

26. The inmates of *sheol* are called *the dead, the slain*, etc., Isa. 14 : 9 : Ezek. 31 : 17, and 32 : 21. Certainly it could not be

said of immortal souls, in a place of endless misery, that they were dead, slain, etc. This language was evidently used with reference to those whose animal life had been destroyed, and whose dead bodies had been consigned to the grave.

27. Sheol is used to signify a state of *moral impurity*, 2 Sam. 22 : 6; Ps. 18 : 5, and 30 : 3, and 84 : 13, and 116 : 3; Prov. 23 : 14, and 5 : 5, and 9 : 18; Isa. 57 : 9. The grave is a place of physical defilement and death, and might, therefore, with great propriety, be used as an emblem of moral impurity, defilement and death.

28. *Sheol* is often used as a term synonymous with *death*, Isa. 38 : 18, and 28 : 15, 18; Ps. 55 : 15; Cant. 8 : 6; Prov. 5 : 5; Hosea 13 : 14. Death precedes, the grave follows in quick succession. Hence the propriety of using the terms *death* and *grave* as synonymous.

29. The inmates of *sheol* are said to *consume* and *vanish away*, and to *be eaten up of worms*, Job 7 : 9, and 24 : 19; Ps. 49 : 14. Do the believers in a place of endless misery believe that immortal souls will there *consume*, *vanish away*, and be *eaten up of worms?* Surely this language can have no other reference than to the dead bodies of men after they are deposited in the grave.

30. Sheol is spoken of as a place of *rest*. Job 17 : 16, "They shall go down to the bars of the pit (*sheol*), where our *rest* together is in the dust." A place of misery could not certainly be regarded as a place of rest. Hence sheol here does not signify such a place.

31. Sheol is spoken of as a place of *silence*, Ps. 31 : 17. If it be a place of silence, then it cannot be a place from which the cries, groans, shrieks, howlings, imprecations and blasphemies, of the damned will be forever ascending.

32. Sheol is spoken of as a place of absolute and entire *unconsciousness*. Ps. 6 : 5, "In death there is *no remembrance* of thee; in the grave (*sheol*) who shall give thee thanks?" Isa. 38 : 18, "The grave (*sheol*) cannot praise thee; death cannot celebrate thee." Eccl. 9 : 10, "There is no work, nor device, *nor knowledge*, nor wisdom, in the grave (*sheol*) whither thou goest." It needs no argument to prove that a place of utter unconsciousness cannot be a place of either limited or endless misery.

33. Sheol is used as synonymous with *Keber*. Is. 14 : 11, "Thy pomp is brought down to the grave (sheol), and the noise of

thy viols: the worm is spread under thee, and the worms cover thee." Verse 19, "But thou art cast out of thy grave (*keber*) like an abominable branch, and as the remnant of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcass trodden under feet." Ezek. 32: 21—27, "The strong among the mighty shall speak to him out of the midst of hell (sheol), with them that help him; they are gone down, they lie uncircumcised, slain by the sword. Asshur is there, and all her company; his graves (*keber*) are about him, all of them slain, fallen by the sword. Whose graves (*keber*) are set in the sides of the pit, and her company is round about her grave (*keber*); all of them slain, fallen by the sword, which caused terror in the land of the living. There is Elam, and all her multitude round about her grave (*keber*), all of them slain, fallen by the sword, which are gone down uncircumcised into the nether parts of the earth, which caused their terror in the land of the living; yet they have borne their shame with them that go down to the pit. They have set her a bed in the midst of the slain with all her multitude; her graves (*keber*) are round about him. . . . . There is Meshech, Tubal, and all her multitude; her graves (*keber*) are round about him. . . . . And they shall not lie with the mighty that are fallen of the uncircumcised, which are gone down to hell (*sheol*) with their weapons of war; and they have laid their swords under their heads; but their iniquities shall be upon their bones, though they were the terror of the mighty in the land of the living."

All admit that the Hebrew word *keber* signifies the literal grave. Every one can see that in the above texts *sheol* and *keber* are used as synonymous terms. In Isa. 14: 11, it is said of the king of Babylon, "Thy pomp is brought down to the grave (*sheol*), and the noise of thy viols; the *worm is spread under thee*, and the *worms cover thee*." In verse 19 he is said to be cast out of his grave (*keber*) "as an abominable branch, as a *carcass trodden under foot*. The *worms* of *sheol*, and the *carcass* in *keber*, have the same reference. The expression, *sides of the pit*, used in connection with *sheol*, verse 15, and the *stones of the pit*, mentioned in connection with *keber*, verse 19, are evidently the same. The *dead* of *sheol*, verse 9 of this chapter, and the *slain* of *keber*, verse 19, signify precisely the same thing.

In Ezek. 32: 21. 27, the inmates of *sheol* are said to be *slain*,

to be *laid* with the uncircumcised, and to have their *swords* laid *under their heads.* In verses 22, 23, 24, 25, 26, the same or similar expressions are used in connection with *keber.* The only difference in the usage of these terms is, that, whereas *sheol* is always used in the singular number, *keber* is often used in the plural number. But it must be borne in mind that sheol was the common receptacle of all the dead, good, bad, and indifferent. All went to *sheol*, whether they were buried in tombs, sepulchres graves, caves or pits; yea, whether they were burned with fire devoured by wild beasts, or left unburied. *Sheol* signifies the state of the dead in general; it does not signify a particular grave. It was not a thing of individual appropriation, as the grave, or *keber*, was, but a state or condition common to all the dead. It was very proper, then, that it should be used in the singular number; for, although the graves, or *kebers*, were many, there was but one *sheol* for all.

34. If the reader will examine every passage where the word sheol occurs, he will see that it is used in two different senses, the one literal, and the other figurative. It is used in a literal sense to signify the *grave*, or, as some suppose, the *invisible state of the dead.* It is used in a figurative sense to denote *trouble and sorrow.*

35. Ps. 9: 17, is supposed by some to teach the doctrine of endless hell torments; but the reader will bear in mind that the hell, or sheol, there spoken of is either the same as that in which David was while living here in this world, or the same as that into which Jacob expected to go, in which Job prayed to be hid, and in which Korah, Dathan, Abiram and their company, were swallowed up alive. If the latter, then it signifies that the wicked, and those nations that forget God, should be suddenly cut off and destroyed by the judgments of God, — be overwhelmed in calamity, and be brought to an untimely grave.

On the supposition that sheol signifies a place of endless misery, and that the scripture writers understood it so, we see of no way to account for the following additional facts:

1. Not one of the scripture writers has given us an account of the origin, history, or location, of such a place. Moses has given us an account of the creation of the heavens and the earth, but he says not a word about the creation of a place of endless misery. Nor is any such account contained between the lids of the Bible.

Now, if there is such a place God must have created it; and if Moses knew that he had created such a place, why should he overlook so important a fact in his history of the creation?

2. God never informed mankind that he had created such a place. He forewarned Adam and Eve of the consequences of partaking of the forbidden fruit. He forewarned the Jews of the consequences of departing from the law of the Lord; and he has communicated various kinds of information to the children of men. But he has nowhere in the Bible informed any man that he had created an endless hell.

3. It is nowhere said in the Old Testament that sheol is a place of endless misery. We have seen that the word sheol occurs sixty-four times. It was used by Moses, Jacob, Samuel, Ezra, Job, David, and others; but not one of these persons ever intimated that they understood by it a place of endless misery.

4. God never informed the Jewish people that sheol signified a place of endless misery. In addressing that people he frequently uses the word sheol, but always speaks of it as something which existed in this world.

5. Endless punishment in sheol is not annexed as a penalty to any known law of God. God gave to the Jewish people various laws and institutions, and he annexed penalties to those laws; but we shall search in vain to find a law to which is annexed the penalty of endless misery in sheol, or anywhere else.

6. God never threatened the Jewish people with punishment in sheol after death. He frequently threatened them with punishment, and with tremendous and awful judgments; but in no single instance did his threatenings extend beyond death.

7. The Jews were never threatened with punishment in sheol after death by any of their prophets, priests or kings. If the reader thinks we are mistaken, let him examine the Old Testament, and see if he can find an instance of this kind.

8. No person, of whom we have any account in the Old Testament, old or young, rich or poor, bond or free, holy or unholy, ever expressed any fears of suffering misery in sheol after death.

9. No Jew, of whom we have any account in the Bible, ever prayed to be saved from punishment in sheol.

10. It is never said, in the Old Testament, of any person who had died, — whether he died a natural death, or was publicly exe-

cuted for his crimes, or was cut off by the judgments of God, or whether he was a good or a bad man, — that he had gone to a place of endless misery.

11. When persons died, among the Jews, their surviving relatives and friends never expressed any fears that they had gone to a place of misery. If they knew of any such place, they certainly felt very differently about it from what people do in our day.

12. The Jews never express themselves as if they expected to be separated from their friends after death. Now, if they believed that heaven was a place of endless happiness for some, and sheol a place of endless misery for others, how is this fact to be accounted for? We see no way of accounting for this fact only on the supposition that they had no knowledge of the existence of a place of endless misery.

13. Not one of the Old Testament writers has ever connected the words everlasting, eternal, forever, endless, &c., with sheol. We nowhere read of an everlasting sheol, of an eternal sheol, of an endless sheol, or of a sheol that shall endure forever.

14. Cruden, in his Concordance, admits that sheol "most commonly signifies the grave, or the place or state of the dead." — See *Cruden's Concord., art. Hell.* And George Campbell, D.D., F.R.S., Edinburgh, and Principal of the Marischal College, Aberdeen, a divine of the Presbyterian church, says that *sheol* "signifies the state of the dead in general, without regard to the goodness or badness of the persons, their happiness or misery." — See *Prel. Dis.* 6, p. 2.

HADES. — This word occurs in the New Testament eleven times. It is rendered ten times hell, and once grave. That it does not signify a place of endless misery, is proved by the following facts:

1. In the translation of the Old Testament into Greek, by the Seventy, they rendered the Hebrew *sheol* by the Greek word *hades.* Hence, sheol in Hebrew, and hades in Greek, as they occur in the Scriptures, are synonymous terms. And, as our Lord and his disciples always quoted from the version of the Seventy, or Septuagint Version, they would, of course, use words and terms and phrases in accordance with their usage there; and hence sheol in the Old Testament, and hades in the New, signify precisely the same thing

Now, as we have shown that the word sheol does not signify a place of endless misery in the Old Testament, so neither can the word hades signify such a place in the New.

2. The first time hades occurs in the New Testament, it is used in reference to the city of Capernaum; of which city our Lord says, it "shall be brought down to hell." See Matt. 11: 23. And in Luke 10: 15, he says it "shall be thrust down to hell." Now, no one will pretend that the city of Capernaum was to be thrust into a place of endless misery in a future world. The word hades is used here in a figurative sense, to denote desolation and destruction. Adam Clarke says, "The word here means a state of the utmost woe, and ruin, and desolation, to which these impenitent cities should be reduced. This prediction of our Lord was literally fulfilled; for, in the wars between the Romans and the Jews, these cities were totally destroyed; so that no traces are now found of Bethsaida, Chorazin or Capernaum."

3. In the parable of the rich man and Lazarus, Luke 16: 19—31, this word is used to denote the degradation and misery which came on the Scribes and Pharisees (of whom the rich man is the parabolic representative), when they died to all the privileges of the legal dispensation, were cast out of the gospel kingdom, and were brought into a lower state of degradation than they fancied the publicans and sinners (of whom the beggar is the parabolic representative) to be in. All the figures of this parable are drawn from the heathen notions respecting Elysium and Tartaros. Now, had our Lord believed the views of the heathen in regard to hades and its different apartments to be correct, he would not have drawn the figures of a parable from those views. Indeed, any attempt to do this would be to convert that which was designed for a parable into a literal relation of facts.

4. The *soul*, or person, of Jesus Christ is spoken of as having been in hell. See Acts 2: 27, 28. Jesus was in hades, — that is, the grave, — to be sure, after death; but does any man believe that he went to a place of endless misery after death?

5. In Rev. 6: 8, hell is spoken of as being in this world. "And I looked, and behold, a pale horse: and his name that sat on him was Death, and *hell* followed with him: and power was given unto them over the fourth part of the *earth*, to *kill* with *sword*, and with *hunger*, and with *death*, and with the *beasts* of the *earth*."

6 Mankind are spoken of as being *delivered* from hell. Rev 20. 13, "And death and *hell* delivered up the dead which were in them." Now, if the hell here spoken of was in a future state of existence, one thing is certain, those who were in it were not alive, but *dead*. How, then, could they suffer misery there? Another thing is very evident: those who were in it were delivered from it, and no intimation is given that they were ever sent back again. If this text has reference to the literal resurrection, then the meaning simply is, that death and the grave, or hades, were to deliver up their dead. But it is not probable that the text refers to a literal resurrection. What John saw, he saw in a *vision;* and the vision is not to be interpreted literally any more than his other visions recorded in the same book.

7. In Matt. 16: 18, we are told that "the gates of *hell* (hades) shall not prevail against the church of Christ." But, are we to understand by this that the gates of a place of endless misery should not prevail against his church? What danger was there of this? The word *gates* here is evidently used to signify power. Death, the common enemy of mankind, was in a thousand forms assailing the subjects of Christ's church, and he himself was to be brought under his dominion, and be made the subject of his pale realm. But a complete victory was to be obtained over death, and mankind were to be delivered from his power. Hence the powers of death and the grave could not prevail against the church of Christ.

8. In Rev. 1: 8, we are informed that Christ has "the keys of *hell* and of death." But has Christ the keys of a place of endless misery, in a future state of existence, called hell? Is it not supposed, by those who believe in such a place, that an all-powerful evil spirit, called the devil, has possession of those keys? If the keys of hell here mean the keys of a place of endless misery, over which such a being as we have just spoken of reigns, then Jesus must be the door-keeper for the devil. But who can believe this? No one. Jesus has the keys of death and of the grave; he can therefore enter the dominion of these powers, and deliver mankind from their cold and iron grasp.

9. The usage of *hades* in the New Testament exhibits as plain a resemblance to the grave, as *sheol* of the Old Testament. In the Old Testament, as we have seen, the *gates* that guarded the entrance to the burial-places of the Jews, are mentioned in connection

with *sheol*. The same is true of *hades* in the New Testament. See Matt. 16 : 18. We have seen, too, that the *keys*, by which these gates were opened, are mentioned in connection with *sheol*. This is also true of *hades*. See Rev. 1 : 18. Again, the inmates of *sheol* are said to be the *dead*, the *slain*. So are the inmates of *hades*. See Rev. 20 : 13. Once more; *sheol* is used as an emblem of degradation, moral impurity, punishment, etc. So, also, is *hades*. See Matt. 11 : 23; Luke 10 : 15, and 16 : 23.

If it be asked here "How could the quiet and peaceful *grave* be made an emblem of misery?" I answer, we have before stated that the grave is a place of physical impurity, corruption and defilement. Hence it is a very *appropriate* emblem of moral depravity and degradation. And, as misery is the constant and invariable attendant of moral impurity, hence the idea of misery is associated with it. Besides, death precedes, the grave follows in quick succession. The act of dying is generally attended with pain; hence the agonies of dying are associated with the grave. In the common English version of the Scriptures the grave is used as the emblem of cruelty. See Solomon's Song 8 : 6, "Jealousy is *cruel as the grave*."

10. Hades, like sheol, is destined to be destroyed. 1 Co. 15 : 55, "O death, where is thy sting? O grave (hades), where is thy *victory?*" If the reader will examine the connection of this text he will see that Paul was treating upon the subject of the literal resurrection of the dead. He shows that all mankind will be raised from the state of death, be changed from "mortal to immortality," from "corruption to incorruption," from "weakness to power," from "natural to spiritual," from "dishonor to glory," and that "death shall be *swallowed up in* VICTORY." Then he says the triumphant exclamation shall be made, "O death, where is thy sting? O grave, where is thy victory?" Paul undoubtedly had his eye on the passage which we have quoted from Hosea 13 : 14, "O death, I will be thy plagues; O grave (sheol), I will be thy destruction." What is signified by one of these passages is also signified by the other; and hence *hades* and *sheol*, in whatever way these terms may be understood, are destined to be destroyed.

11. The last we hear about hades in the New Testament it was "cast into the lake of fire." Rev. 20 : 14, "And death and hell were cast into the lake of fire." If the reader will examine the chapter of this book on the lake of fire, he will see that this lake of

fire was in this world, and that the phrase "lake of fire" is used in the book of Revelation to signify total and entire destruction. To cast persons into the lake of fire, was to completely destroy them from off the earth. To cast death and hades, the grave or hell, into the lake of fire, was to completely destroy them, so that they would never more exist. For no one pretends that either death or the grave will exist in another world. But this language is highly figurative. Death, and the state of mortality, may be said to have been destroyed when Christ burst the bands of death, rose triumphant from the grave, and brought life and immortality to light Hence Paul, speaking of Christ, says, "Who *hath abolished death* and hath brought life and immortality to light through the gospel." The believers in this gospel can look forward prospectively to the time when death and the grave shall be destroyed, and be no more forever.

12. Dr. Doddridge, on Rev. 1 : 18, and Parkhurst, who quotes from Lord King's History of the Creed, chapter 4, says: "*Hadees*, or *Haidees* (as it is spelt in Homer or Hesiod), obscure, dark, invisible, — from *a*, negation, and *idein*, to see. The invisible receptacle or mansion of the dead in general. Our English, or rather our Saxon, word *hell*, in its original signification (though it is now understood in a more limited sense), exactly answers to the Greek word *hades*, and denotes a concealed or unseen place; and this sense of the word is still retained in the eastern, and especially in the western counties of England; to *hele* over a thing, is to *cover it*." Dr. Campbell says: "As to the word *hades*, which occurs in eleven places of the New Testament, and is rendered *hell* in all except one, where it is translated *grave*, it is quite common in classical authors, and frequently used by the Seventy, in the translation of the Old Testament. In my judgment, it ought *never*, in Scripture, to be rendered *hell*, at least in the sense wherein that word is universally understood by Christians. The word *hell*, in its primitive signification, denoted only what was secret or concealed." — *Prelim. Dis.* 6, *part* 2. Dr. Hammond says: "Among profane writers, it is clear that the word (hades) signifies not the *place* of the *damned*, no, nor any kind of place, either common to both or proper to either bliss or woe, but only the state of the dead." — *Annot. in loc.*

Donnegan defines this word thus: "*Invisible; not manifest, concealed; dark, uncertain.*" — *Donnegan's Lexicon*, p. 19. Dr

Adam Clarke says: "The word *hell*, used in the common translation, conveys *now* an improper meaning of the original word; because *hell* is only used to signify the place of the damned. But, as the word *hell* comes from the Anglo-Saxon *helan*, to cover, or *hide*, hence the *tiling* or slating of a house is called, in some parts of England (particularly Cornwall), *heling*, to this day; and the *covers of books* (in Lancashire), by the same name, so the literal import of the original word *hades* was formerly well expressed by it." — *Com. in loc.* Concessions such as these, from such men, ought to satisfy every candid man that the words sheol and hades have been very generally and very greatly misunderstood. At the close of our remarks on Gehenna the reader will find some additional facts on this subject.

TARTAROS. — "This word means that prison of the *heathen*, hades, in which they supposed that tyrants and other wicked beings were tormented in various modes. The word does not occur in the Bible. But in 2 Peter 2: 4, a verb, derived from this word, is used, — *tartaroosas*, — and is rendered 'cast down to hell,' — more literally, *tartarused them*. It is evidently a figure, used to denote severe punishment, imprisonment in a dark place." Tartaros was one of the departments of *hades;* and as we have shown that hades itself is to be destroyed, of course tartaros must cease to exist also. Hence it cannot be a place of endless misery. For an explanation of 2 Peter 2: 4, see our remarks on Jude 1: 6. It is there shown that the angels who are said to have been *tartarused* were human messengers, and that the punishment which was inflicted on them was of a temporal nature. As the word *tartaroosas* occurs but once in the Bible, no further remarks on it are necessary. For if sheol, hades nor Gehenna, either of them, signify a place of endless misery, of course it will not be pretended that *tartaroosas* signifies such a place.

GEHENNA. — Professor Stuart, of Andover College, says of this word: "The word Gehenna is derived, *as all agree*, from the Hebrew words *Gee Hennom*." To this, and in the opinion that this word signifies the *valley of Hinnom*, — a place, near Jerusalem, where a continual fire was kept burning, to destroy the filth and dirt of that city, — the following writers are all agreed: Adam

Clarke, Parkhurst, Wynne, Wakefield, Macknight, Heylin, Rosenmuller, and others. Indeed, this fact is not disputed by a single respectable biblical critic. Its meaning, in the New Testament, must, therefore, be determined by its signification in the Old. In order that the reader may see the scripture usage of it in the Old Testament, we will give every passage from that book where it occurs.

Josh. 15 : 8. And the border went up by the *valley of the son of Hinnom* unto the south side of the Jebusite ; the same is Jerusalem : and the border went up to the top of the mountain that lieth before the *valley of Hinnom* westward.

2 Kings 23 : 10. And he (Josiah) defiled *Topheth*, which is in the *valley of the children of Hinnom*, that no man might make his son or daughter to pass through the fire to Molech.

2 Chron. 28 : 3. Moreover, he (Ahaz) burnt incense in the *valley of the son of Hinnom*, and burnt his children in the fire, after the abominations of the heathen.

Jer. 7 : 31, 32. And they (the children of Judah) have built the high places of Tophet, which is in the *valley of the son of Hinnom*, to burn their sons and their daughters in the fire ; which I commanded them not, neither came it into my heart. Therefore, behold, the days come, saith the Lord, that it shall no more be called Tophet, nor the *valley of the son of Hinnom*, but the valley of slaughter : for they shall bury in Tophet till there be no place.

Jer. 19 : 2. And go forth unto the *valley of the son of Hinnom*, which is by the entry of the east gate, and proclaim there the words that I shall tell thee.

Verse 6. Therefore, behold, the days come, saith the Lord, that this place shall no more be called Tophet, nor the *valley of the son of Hinnom*, but the valley of slaughter.

From the above passages the following facts are perfectly obvious; 1. The valley of Hinnom was one of the landmarks, or boundaries, of the inheritance of the tribe of Judah. 2. If the reader will consult Lev. 18 : 21, and 20 : 2, he will learn that the idol god Moloch was set up in this valley, and that the Jews sacrificed their sons and their daughters to him. Professor Stuart says : "If we may credit the Rabbins, the head of the idol was like that of an ox, while the rest of its body resembled that of a man. It was hollow within ; and, being heated by fire, children were laid in its arms, and were there literally roasted alive." We cannot wonder, then, at the severe terms in which the worship of Moloch is everywhere denounced in the Scriptures. 3. This valley was called Tophet, as Stuart says, "from *Toph*, to vomit with loathing ;" or, as Schleusner says, "from *Toph*, a drum ; because the administrators of these horrible rites beat drums, lest the cries and shrieks of the infants

who were burned should be heard by the assembly;" or, as Adam Clarke says, "from *tophet*, the *fire-stove*, in which some suppose they burnt their children alive to the idol Moloch." 4. The good king Josiah abolished these nefarious practices, and polluted the place where they had been committed. Schleusner says: "After this, they (the Jews) held the place in such abomination, it is said, that they cast into it all kinds of filth, together with the carcasses of beasts, and the unburied bodies of criminals who had been executed. Continual fires were necessary, in order to consume these, lest the putrefaction should infect the air; and there were always worms feeding on the remaining relics." Stuart says, Josiah polluted this by causing the filth of the city of Jerusalem to be carried there; and, he adds, "It would seem that the custom of desecrating this place, thus happily begun, was continued in after ages, down to the period when our Saviour was on earth. Perpetual fires were kept up, in order to consume the offal which was deposited there. And as the same offal would breed worms (for so all putrefying meat of course does), hence came the expression, *Where the worm dieth not and the fire is not quenched.*" 5. This valley is made an emblem of that terrible temporal calamity which came on the Jewish nation in the destruction of their city and temple.

This valley lay south of Jerusalem, or on the south and west of Mount Sion, and was very deep, so that the city was inaccessible in that part. Sometimes it was made the place of execution, and the manner of executing criminals there was this: After the malefactor was condemned by the Sanhedrim (a Jewish council, composed of seventy-two persons, six from each of the twelve tribes of the Jews), they set him in a dung-hill up to his knees, and put a towel about his neck, and one pulled one way, and another the opposite, till they forced him to open his mouth. They then poured boiling lead into his mouth, which went down into his belly, and so burnt his bowels. After destroying the life of the unfortunate being in this manner, they then cast his body into the fire, which burned without cessation in that horrid place of defilement and death. Sometimes the criminal was cast alive into this fire, and his life and body destroyed in this manner.

We have seen that this place was made an emblem of the judgment, which came on the Jewish nation in the destruction of their city and temple. Now, let it be borne in mind that Jesus and his

apostles addressed the people in the language of the Old Testament scriptures; and it is not to be supposed that they would use words and phrases in any different sense from what they are used in the Old Testament without giving some plain intimation of it. To have done so would have been to purposely deceive the people. The question, then, is not in what sense is the word (Gehenna) used by the Rabbinical writers, or in the Jewish Targums, but what is it used to signify in the Old Testament scriptures? And its meaning there must determine its meaning in the New Testament.

The word Gehenna is used in the New Testament twelve times, and is invariably rendered hell. The following facts, stated in the language of Mr. Balfour, show that it is not used to signify a place of endless misery:

1. "The term Gehenna is not found in the Greek translation of the Old Testament, — called the Septuagint, — or the translation of the Seventy, nor in the Apocrypha, nor in any classic Greek author. It is, therefore, primarily and exclusively, a Jewish or Hebrew term.

2. "The translators had no authority for translating this term by the word hell, as it is the name of a place, — as much so as Sodom and Gomorrah, and, therefore, the original word should have been retained. And I would here remark, that in some excellent versions the original word is left untranslated. It is so in the French Bible, and in the Improved Version, Wakefield's Version, and Newcomb's Translation. The Hebrew words for the valley of Hinnom are Ge-hinnom, and the Greek word Gehenna is a compound of these two words united in one, without a change of meaning. The English words to signify this place are valley of Hinnom. Now, if this term had been left untranslated in those passages where it occurs, or if it had been translated valley of Hinnom, as it ought to have been, there would have been no difficulty in understanding their true meaning. Their meaning would have been obvious to every observing mind.

3. "The word Gehenna is used but twelve times in the New Testament; and, properly speaking, it does not occur even as many times as this. It occurs eleven times in the gospels written by Matthew, Mark, and Luke; and, by comparing the places, it is evident that these historians relate the same discourses in which our Lord used this word." So that, in point of fact, the word was used

but eight times; — seven times by our Lord, and once by James. "I mention this fact, because this is the *only* word which the learned pretend signifies a place of endless misery. And, admitting that this is the proper signification of the term, it is certain it is not mentioned so often in the whole Bible as some of our modern divines mention it in a single sermon.

4. "This word is used by our Lord, and by the apostle James, and by no other person in the New Testament." Neither Paul, John, Peter nor Jude, have used this word in all their writings. "How can this fact be accounted for, if they understood our Lord to mean by it a place of endless misery?

5. "All that is said about Gehenna was spoken to the Jews. It is not once named to the Gentiles in all the New Testament; nor are any of them ever threatened with such a punishment. This fact is indisputable. Now, how can this fact be accounted for, except on the supposition that the punishment of Gehenna was that which alone concerned the Jews? And, as the punishment of Gehenna did not concern the Gentiles, hence nothing is said to them about it."

6. We have seen that our Lord used this word seven times. Five times out of this number he used it when addressing his own immediate disciples. Now, if he used it to signify a place of endless misery, how is it to be accounted for that he should say so much about it to his own disciples, and so little to the unbelieving part of the world?

7. Our Lord used this word but *twice*, when addressing the unbelieving part of the Jewish nation; and in one of those instances, at least, the connection shows conclusively that no reference was had to punishment in another world. Matt. 23: 33, "Ye serpents, ye generation of vipers, how can ye escape the damnation of *hell* (Gehenna)?" To learn what this "*damnation of Gehenna*" was, see the next words: "Wherefore, behold, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify; and some of them ye shall scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, *all these things shall come upon this generation.*' It is plain from

this that the damnation of Gehenna was something which they were not *going to*, but something which was *coming to them*. Who can doubt that it was the same punishment which was predicted by Jeremiah, in the seventh and nineteenth chapters of his book?

8. "It is admitted on all hands that this word is never used to signify a place of misery in a future world in all the Old Testament."

9. It is also admitted that it is used in the Old Testament to signify punishment in this world; yea, that it is used to signify that very punishment which came on the Jewish people within forty-five years after Christ threatened them with the damnation of Gehenna; and which consisted in the destruction of their city and temple, the destruction of millions of their lives, and the dispersion of the rest throughout the inhabited globe. This fact is made perfectly plain by those passages where the word occurs. See Jer. 7: 30—34. "For the children of Judah have done evil in my sight, saith the Lord: they have set their abominations in the house which is called by my name, to pollute it. And they have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded them not, neither came it into my heart. Therefore, behold, the days come, saith the Lord, that it shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter: for they shall bury in Tophet till there be no place. And the carcasses of this people shall be meat for the fowls of the heaven, and for the beasts of the earth; and none shall fray them away. Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride; for the land shall be desolate." See, also, chapter 8: 1—3, "*At that time*, saith the Lord, they shall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves: and they shall spread them before the sun, and the moon, and all the host of heaven, whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshipped; they shall not be gathered, nor be buried; they shall be for dung upon the face of the earth. And death shall be

chosen rather than life by all the residue of them that remain of this evil family, which remain in all the places whither I have driven them, saith the Lord of hosts." See, also, Jeremiah, chapter 19. "Thus saith the Lord, Go, and get a potter's earthen bottle, and take of the ancients of the people, and of the ancients of the priests, and go forth unto the valley of the son of Hinnom, which is by the entry of the east gate, and proclaim there the words that I shall tell thee; and say, Hear ye the word of the Lord, O kings of Judah, and inhabitants of Jerusalem; thus saith the Lord of hosts, the God of Israel, Behold, I will bring evil upon this place, the which whosoever heareth, his ears shall tingle. Because they have forsaken me, and have estranged this place, and have burnt incense in it to other gods, whom neither they nor their fathers have known, nor the kings of Judah, and have filled the place with the blood of innocents; they have built also the high places of Baal, to burn their sons with fire for burnt offerings unto Baal, which I commanded not, nor spake it, neither came it into my mind; therefore, behold, the days come, saith the Lord, that this place shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter. And I will make void the counsel of Judah and Jerusalem in this place; and I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives; and their carcasses will I give to be meat for the fowls of the heaven, and for the beasts of the earth. And I will make this city desolate, and an hissing; every one that passeth thereby shall be astonished and hiss, because of all the plagues thereof. And I will cause them to eat of the flesh of their sons, and the flesh of their daughters, and they shall eat every one of the flesh of his friend, in the siege and straitness wherewith their enemies, and they that seek their lives, shall straiten them. Then shalt thou break the bottle in the sight of the men that go with thee, and shalt say unto them, Thus saith the Lord of hosts, Even so will I break this people, and this city, as one breaketh a potter's vessel, that cannot be made whole again; and they *shall bury them in* TOPHET, till there be no place else to bury. Thus will I do unto this place, saith the Lord, and to the inhabitants thereof, and even *make their city as* TOPHET: And the houses of Jerusalem, and the houses of the kings of Judah, shall be defiled *as the place of* TOPHET, because of all the houses upon whose roofs they have burned

incense unto all the hosts of heaven, and have poured out drink offerings unto other gods. *Then came Jeremiah from* TOPHET, *whither the Lord had sent him to prophesy;* and he stood in the court of the Lord's house, and said to all the people, Thus saith the Lord of hosts, the God of Israel, Behold, I will bring upon this city, *and upon all her towns*, all the evil that I have pronounced against it; because they have hardened their necks, that they might not hear my words." The prophet Isaiah has reference to the same thing in chapter 66 : 24, "And they shall go forth, and look upon the *carcasses* of the men that have transgressed against me; *for their worm shall not die, neither shall their fire be quenched;* and they shall be an abhorring unto all flesh."

Here we see the origin of the expression "undying worm." It was derived from the fact that worms were constantly preying upon the filth and putrefying flesh which were deposited in Gehenna. Here, also, we see the origin of the expression "unquenchable fire." It was derived from the fact that a fire was kept constantly burning in Gehenna, for purposes which have already been stated. We see, too, that fire and worms are spoken of, in the Old Testament, in connection with the valley of the son of Hinnom. This accounts for the fact that, in the New Testament, the same things are spoken of in connection with Gehenna. And hence the judgment which came upon the Jewish people is called the "damnation," or punishment, "of Gehenna," "Gehenna fire," or the fire of Gehenna. Hence, Gehenna is also spoken of as the place "where their worm dieth not, and the fire is not quenched." Rev. Mr. Parkhurst, in his Lexicon, referring to Matt. 5 : 21, 22, says : "The phrase here translated *hell-fire* (literally *Gehenna of fire*), does, I apprehend, in the *outward* and *primary* sense, relate to that dreadful doom of being *burnt alive in the valley of Hinnom.*"

No one can doubt that the predictions of Jeremiah and Isaiah, just quoted, were fulfilled at the destruction of Jerusalem. Then the valley of Hinnom became the valley of slaughter. Then Jerusalem became as Tophet. Then the Jews did eat the flesh of their sons and of their daughters. Then the land of Judea was made lesolate. Then the carcasses of the Jewish people became meat for the fowls of heaven, and the beasts of the field; for six hundred thousand of their dead bodies were carried into the valley of Hinnom, and were suffered to lie there unburied. Then the wrath of

God came on the Jewish people to the uttermost, and they experienced "tribulation, such as was not from the beginning of the world, even to that same time, no, nor ever shall be." See Matt. 24 : 21.

Now, the fact which we have just stated, — that Gehenna is used in the Old Testament to represent punishment in this world, and nowhere else, — being a fact which is indisputable, we demand, in the language of Mr. Balfour, "What meaning would the Jews, who were familiar with this word, and knew it to signify the valley of Hinnom, be likely to attach to it when they heard it used by our Lord? Would they, contrary to all former usage, transfer its meaning from a place with whose locality and history they had been familiar from their infancy, to a place of misery in another world? This conclusion is certainly inadmissible. By what rule of interpretation, then, can we arrive at the conclusion that this word means a place of misery after death?"

10. If Gehenna signifies a place of endless misery in another world, and if, in those passages where it occurs, it is set in contrast with heaven (as is supposed by those who attach this meaning to the word), it is certain that those who go there are to go *bodily*. See Matt. 5 : 29. And it is equally certain that those who go to heaven are to go there *bodily;* and not only so, but are to go there "*halt*," and "*maimed;*"— some with only one *eye*, some with only one *hand*, and some with only one *foot*. See Mark 9 : 43, 45, 47. But can any man believe all this?

11. Gehenna, in the New Testament, is set in contrast with the kingdom of God. Mark 9 : 47, "It is better for thee to enter into the *kingdom of God* with one eye, than, having two eyes, to be cast into *hell* (*Gehenna*) *fire*." Now, if the reader will examine Chapter XV. of this book, on the phrases kingdom of God, kingdom of heaven, he will see that the phrase kingdom of God signifies the gospel dispensation; and that this kingdom was to be established here on earth, at the time of Christ's coming to destroy Jerusalem, and scatter the power of the holy people. Hence the fact that Gehenna is contrasted with this phrase, proves that Christ used this word to signify the punishment which came on the Jews, and in which the disciples of Christ might be involved if they suffered anything whatever to draw them from their attachment to their Master.

12. If Gehenna signifies a place of punishment in another world,

and if God inflicts Gehenna punishment on any of his creatures in that world, it is certain this punishment will consist in entire destruction, and absolute annihilation, and not in endless misery. See Matt. 10: 28, "Fear him which is able to *destroy* both *soul* and *body* in *hell* (*Gehenna*)." Now, to "destroy the soul, intimates as certainly the death of the soul, as to destroy the body intimates the extinction of the life of the body. If, then, by the word soul we understand the spirit, or immortal part, of man, and if God will do what he is here said to be able to do, — that is, destroy both soul and body, — the doctrine of annihilation is clearly established." And the doctrine of endless misery is overthrown by the very passage which is frequently introduced to prove it. But if we understand Gehenna here to signify the valley of Hinnom, and the word soul to signify the animal life of man (as is its meaning generally in the Bible), then all is plain. God might destroy the lives and bodies of the disciples in that awful calamity which came on the Jewish nation, and which is represented under the figure of Gehenna, or he might cast them into Gehenna by numbering them with the six hundred thousand unbelieving Jews, whose dead bodies were carried into the valley of Hinnom, and left there unburied.

13. Whenever our Lord said anything about Gehenna, the persons whom he addressed are evidently supposed by him to be acquainted with the meaning of the word. Hence no explanation whatever is given of it. But, in what other sense, pray, could they understand it, except in the sense in which it was employed in the Old Testament?

14. If Gehenna means future punishment in the New Testament, it is certain the apostles never preached it to Jews or Gentiles. They did not mention the word in a single instance in all their preaching, of which we have any account. How can this be accounted for, if they understood by it a place of endless misery?

15. If Gehenna means a place of misery, in a future world called hell, it is certain this hell is a *material* hell; and that punishment in hell consists of torment in literal fire. We know that a material hell has been contended for; but, in these days of refinement, improvement, and light, and knowledge, this idea is pretty generally abandoned. But if any class of people must have a hell, we insist upon it that they abide by the conclusions which are to be legitimately drawn from their premises. If they will have it that

Gehenna means a place of punishment in a future world, then let them be contented with the hell of the Bible, and not undertake to manufacture a new one, nor to improve on the old one. Let them, then, cease to preach about a "*spiritual hell*," and a "*hell of conscience;*" and let them go to preaching up the good old Orthodox hell of our fathers. If they will do this, we will at least give them the credit of consistency.

To the views which we have advanced on the meaning of Gehenna, we know of but one plausible objection. That objection we will now state, and reply to.

It is objected, that, "although Gehenna originally denoted the valley of Hinnom, yet it had lost that signification in our Saviour's time, and was used to signify a place of torment in another world." To this objection we reply as follows:

1. This is a barefaced assertion, unsupported by any positive or direct proof whatever.

2. The translation of the Hebrew Scriptures was commenced about two hundred and seventy or two hundred and eighty years before Christ, when the five books of Moses were translated. The translation of the rest of the books was not undertaken until within one hundred and seventy years of Christ's birth, and was not finished till some time after it was commenced, say twenty years. — See *Prideaux's Connections*, vol. 3, pp. 356, 357; *Horne's Introduction*, vol. 2, pp. 168, 169. Now, as when this translation was made, no such change as is alleged had taken place in the meaning of Gehenna; hence, one hundred and fifty years before the date of the New Testament this word retained its original meaning. The only Jewish books which were written between the completion of the Septuagint Version and the public ministry of Christ, which have come down to us, are some of the later books of the Apocrypha, and the writings of Philo. Two of the Apocryphal books allude to punishment after death, but do not speak of it as punishment in Gehenna. Indeed, the word does not occur in any of the Apocryphal books, nor in any of the writings of Philo. How, then, can it be proved that any such change as is supposed had taken place in the meaning of Gehenna?

3. Josephus wrote his works shortly after the New Testament was written. He was a believer in punishment after death, and frequently alludes to it in his writings; yet he never calls it pun-

ishment in Gehenna, nor does the word Gehenna occur in his writings. No Jewish writings composed within one hundred years after the time of Josephus have descended to us; so that it cannot be proved that any change in the meaning of Gehenna had taken place within one hundred years after the time of Christ.

4. The first time that Gehenna was used to signify a place of misery after death, of which we have any account, was by Justin Martyr, about the year of our Lord 150.

5. The first time this word is used to signify a place of misery in another world, by any Jewish writer of whom we have any account, was by Jonathan Ben Uzziel, in a Targum written by him, the date of which is uncertain. "Prideaux, together with several of the old critics, and even Gesenius, place it not far from the Christian era, on the authority, chiefly, of *Jewish traditions*. Prideaux, however, has well observed, that, 'in historical matters, it is not to be regarded *what the Jews write, or what they omit*.' Most of the eminent critics now agree that it could not have been completed till some time between two hundred and four hundred *years after Christ*. Dr. Jahn thinks it 'a collection of the interpretations of several learned men, made towards the end of the third century, and containing some of a much older date.' Eichhorn says that 'Jonathan certainly lived later than the birth of Christ;' and, judging from his style, his fables, his perversions of the prophecies concerning the Messiah, and from the profound silence of the early Jews and Christian Fathers, he concludes that his compilation cannot have been made before the fourth century. The same circumstances that Eichhorn adduces, are thought by Bertholdt to indicate the second or third century; and he is confident that the collection 'cannot have attained its complete form before the end of the second century.' With these general conclusions it is said that Bauer likewise agrees; and some critics have referred the work to as late a period as the *seventh and eighth centuries*." See *Universalist Expositor*, vol. 2, p. 368. There is no proof, then, that the meaning of the word Gehenna was changed until one hundred and fifty years after Christ. If, therefore, we believe this word signifies a place of misery after death, we must believe it on the authority of uninspired men, — on the authority of Jewish Targums and Talmuds, and not on the authority of the Bible. If the reader is disposed to bow to such authority, he can do so; but we beg to be excused.

The following facts bear equally against understanding either Sheol, Hades, Tartaros, or Gehenna, to signify a place of endless misery.

1. The words eternal, everlasting, forever, &c., are not connected with either Sheol, Hades, Tartaros, or Gehenna, in a single instance in the whole Bible.

2. Paul says he "shunned not to declare the whole counsel of God;" and yet he has not, in all his writings, mentioned either Tartaros or Gehenna. He mentioned hades but once, and then used it to signify the grave. Now, if Paul believed these words signified a place of endless misery, how is this fact to be accounted for?

3. Among all the charges brought against Jesus and his apostles by the unbelieving Jews, they never charged them with threatening them with endless misery in Sheol, Hades, Tartaros, Gehenna, or anywhere else. Now, the Jews believed themselves to be the peculiar people of God; and if Jesus or his apostles had threatened them with endless misery, it would have excited their indignation to the highest pitch; and we should have heard them accusing Christ of being audacious and presumptuous. But no; no such charge is brought against him.

4. No person mentioned in the New Testament ever expressed any fears of going to a place of endless misery after death, or ever prayed to God to be saved from such a place. Nor is it said of any person who had died, that he had gone to a place of endless misery, — either in Sheol, Hades, Tartaros, Gehenna, or anywhere else.

5. The salvation of the gospel is never spoken of as a salvation from a place of endless misery, either in Sheol, Hades, Tartaros, or Gehenna. It is spoken of as a salvation from sin, from the darkness of this world, from wrath, from unbelief, and from the power of darkness; but no intimation is given that Jesus came into this world to save mankind from endless misery in another.

Thus, we have finished our examination of these words. The reader can judge for himself whether either of them, as used in the Scriptures can possibly signify a place of endless misery.

RECAPITULATION. — The English word hell occurs in the Bible fifty-four times; — thirty-one times in the Old Testament, and twenty-three times in the New. In the Old Testament it occurs

once in Deuteronomy, once in 2 Samuel, twice in Job, seven times in Psalms, seven times in Proverbs, six times in Isaiah, four times in Ezekiel, once in Amos, once in Jonah, and once in Habakkuk. In the New Testament, it occurs nine times in Matthew, three times in Mark, three times in Luke, twice in Acts, once in 2 Peter, once in James, and four times in the book of Revelation. In the following books of the Old Testament it is not found: Genesis, Exodus, Leviticus, Numbers, Joshua, Judges, Ruth, 1 Samuel, 1 and 2 Kings, 1 and 2 Chronicles, Ezra, Nehemiah, Esther, Ecclesiastes, Song of Solomon, Jeremiah, Lamentations, Daniel, Hosea, Joel, Obadiah, Micah, Nahum, Zephaniah, Haggai, Zechariah, nor Malachi. It is not found in the following books of the New Testament: John, Romans, 1 and 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 and 2 Thessalonians, 1 and 2 Timothy, Titus, Philemon, Hebrews, 1 Peter, 1, 2, and 3 John, nor Jude

CHAPTER II.

BIBLE DOCTRINE CONCERNING THE DEVIL.

SECTION I.

All the passages in the* OLD TESTAMENT *wherein the original word* SHAITAN *or* SATAN *occurs, in whatever way rendered in the common English Version.

Gen. 26 : 21. And they digged another well, and strove for that also : and he called the name of it *Sitnah.*

Num. 22 : 22. And God's anger was kindled, because he (Balaam) went : and the angel of the Lord stood in the way for an *adversary* against him.

Verse 32. And the angel of the Lord said unto him, Wherefore hast thou smitten thine ass these three times ? Behold, I went out to *withstand thee,* because thy way is perverse before me.

1 Sam. 29 : 4. And the princes of the Philistines said unto him, Make this fellow return, that he may go again to his place which thou hast appointed him, and let him not go down with us to battle, lest in the battle he be an *adversary* to us.

2 Sam. 19 : 22. And David said, What have I to do with you, ye sons of Zeruiah, that ye should this day be *adversaries* unto me ?

1 Kings 5 : 4. But now the Lord my (Solomon) God hath given me rest on every side, so that there is neither *adversary* nor evil occurrent.

1 Kings 11 : 14 And the Lord stirred up an *adversary* unto Solomon ; Hadad the Edomite : he was of the king's seed in Edom.

Verse 23. And God stirred him up another *adversary,* Rezon the son of Eliadah, which fled from his lord Hadadezer, king of Zobah.

Verse 25. And he was an *adversary* to Israel all the days of Solomon, beside the mischief that Hadad did ; and he abhorred Israel, and reigned over Syria.

1 Chron. 21 : 1. And *Satan* stood up against Israel, and provoked David to number Israel.

Ezra 4 : 6. And in the reign of Ahasuerus, in the beginning of his reign, wrote they unto him an *accusation* against the inhabitants of Judah and Jerusalem

Job 1 : 6. Now there was a day when the sons of God came to present themselves before the Lord, and *Satan* came also among them.

Verse 7. And the Lord said unto *Satan*, Whence comest thou? Then *Satan* answered the Lord, and said, From going to and fro in the earth and from walking up and down in it.

Verse 8. And the Lord said unto *Satan*, Hast thou considered my servant Job? that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?

Verse 9. Then *Satan* answered the Lord, and said, Doth Job fear God for naught?

Verse 12. And the Lord said unto *Satan*, Behold, all that he hath is in thy power: only upon himself put not forth thine hand. So *Satan* went forth from the presence of the Lord.

Job 2 : 1. Again there was a day when the sons of God came to present themselves before the Lord, and *Satan* came also among them to present himself before the Lord.

Verse 2. And the Lord said unto *Satan*, From whence comest thou? And *Satan* answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it.

Verse 3 And the Lord said unto *Satan*, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause.

Verse 4. And *Satan* answered the Lord, and said, Skin for skin; yea, all that a man hath will he give for his life.

Verse 6. And the Lord said unto *Satan*, Behold, he is in thine hand but save his life.

Verse 7. So went *Satan* forth from the presence of the Lord, and smote Job with sore boils, from the sole of his foot unto his crown.

Psalm 38 : 20. They also that render evil for good are mine *adversaries*.

Psalm 71 : 13. Let them be confounded and consumed, that are *adversaries* to my soul.

Psalm 109 : 4. For my love they are my *adversaries*.

Verse 20. Let this be the reward of mine *adversaries* from the Lord.

Verse 29. Let mine *adversaries* be clothed with shame.

Zech. 3 : 1. And he showed me Joshua the high priest standing before the angel of the Lord, and *Satan* standing at his right hand *to resist him*.

Verse 2. And the Lord unto *Satan*, The Lord rebuke thee, O *Satan*; even the Lord, that hath chosen Jerusalem, rebuke thee.

SECTION II.

All the passages in the OLD TESTAMENT *where the word* DEVILS *occurs.*

Lev. 17 : 7. And they shall no more offer their sacrifices unto *devils*, after whom they have gone a whoring.

Deut. 32 : 17. They sacrificed unto *devils*, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not.

2 Chron. 11 : 15. And he (Jeroboam) ordained him priests for the high places, and for the *devils*, and for the calves which he had made.

Psalm 106 : 37. Yea, they (the Jews) sacrificed their sons and their daughters unto *devils*.

SECTION III

All the texts in the* NEW TESTAMENT *where the word* SATAN *occurs.

Matt. 16 : 23. But he turned and said unto Peter, Get thee behind me, *Satan;* thou art an offence unto me: for thou savorest not the things that be of God, but those that be of men.

Mark 8 : 33. He (Christ) rebuked Peter, saying, Get thee behind me, *Satan.*

Luke 22 : 31. And the Lord said, Simon, Simon, behold, *Satan* hath desired to have you that he may sift you as wheat.

Mark 3 : 23. And he (Christ) called them (the Scribes) unto him, and said unto them in parables, How can *Satan* cast out *Satan?*

Verse 26. And if *Satan* rise up against himself, and be divided, he cannot stand, but hath an end.

Matt. 12 : 26. And if *Satan* cast out *Satan,* he is divided against himself; how shall then his kingdom stand?

Luke 11 : 18. If *Satan* also be divided against himself, how shall his kingdom stand? because ye (the Scribes) say that I cast out devils through Beelzebub.

Luke 10 : 18. And he said unto them (the seventy), I beheld *Satan* as lightning fall from heaven.

Luke 13 : 18. And ought not this woman, being a daughter of Abraham, whom *Satan* hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day?

Luke 22 : 3. Then entered *Satan* into Judas, surnamed Iscariot, being of the number of the twelve.

John 13 : 27. And after the sop *Satan* entered into him (Judas).

Acts 5 : 3. But Peter said, Ananias, why hath *Satan* filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?

Acts 26 : 18. To open their eyes, and to turn them from darkness to light, and from the power of *Satan* unto God, that they may receive forgiveness of sins, and inheritance among those who are sanctified by faith which is in me.

Rom. 16 : 20. And the God of peace shall bruise *Satan* under your feet shortly.

1 Cor. 5 : 5. To deliver such an one (a fornicator) unto *Satan* for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

1 Cor. 7 : 5. Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that *Satan* tempt you not for your incontinency.

2 Cor. 2 : 11. Lest (if they did not possess a forgiving spirit) *Satan* should get an advantage of us; for we are not ignorant of his devices.

2 Cor. 11 : 14. And no marvel; for *Satan* himself is transformed into an angel of light.

2 Cor. 12 : 7. And lest I (Paul) should be exalted above measure, through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of *Satan,* to buffet me, lest I should be exalted above measure.

1 Thes. 2 : 18. Wherefore we would have come unto you (even I Paul) once and again; but *Satan* hindered us.

2 Thes. 2 : 9. Even him, whose coming is after the working of *Satan,* with all power, and signs, and lying wonders.

1 Tim. 1 : 20. Of whom (those who had made shipwreck of the faith) is Hymeneus and Alexander ; whom I have delivered unto *Satan*, that they may learn not to blaspheme.

1 Tim. 5 : 15. For some are already turned aside after *Satan*.

Rev. 2 : 9. I know thy works, and tribulation, and poverty (but thou art rich), and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of *Satan*.

Rev. 3 : 9. Behold, I will make them of the synagogue of *Satan*, which say they are Jews, and are not, but do lie ; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

Rev. 2 : 13. I know thy works, and where thou dwellest, even where (Pergamos) *Satan's* seat is : and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where (Pergamos) *Satan* dwelleth.

Verse 24. But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of *Satan*, as they speak ; I will put upon you none other burdens :

Verse 25. But that which ye have already, hold fast till I come.

SECTION IV.

All the passages in the BIBLE *in which the terms* SATAN *and* DEVIL *are used to signify the same thing.*

Matt. 4 : 1. Then was Jesus led up of the Spirit into the wilderness, to be tempted of the *devil*.

Verse 5. Then the *devil* taketh him up into the holy city, and setteth him on a pinnacle of the temple.

Verse 8. Again, the *devil* taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them.

Verse 10. Then saith Jesus unto him (the devil), Get thee hence, *Satan ;* for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

Verse 11. Then the *devil* leaveth him, and, behold, angels came and ministered unto him.

Mark 1 : 13. And he (Jesus) was there in the wilderness forty days, tempted of *Satan ;* and was with the wild beasts : and the angels ministered unto him.

Luke 4 : 2. Being (Jesus) forty days tempted of the *devil*. And in those days he did eat nothing : and when they were ended, he afterward hungered.

Verse 3. And the *devil* said unto him, If thou be the Son of God, command this stone that it be made bread.

Verse 5. And the *devil*, taking him up into an high mountain, showed unto him all the kingdoms of the world in a moment of time.

Verse 6. And the *devil* said unto him, All this power will I give thee, and the glory of them : for that is delivered unto me ; and to whomsoever I will, I give it.

Verse 8. And Jesus answered and said unto him, Get thee behind me, *Satan ;* for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

Verse 13. And when the *devil* had ended all the temptation, he departed from him for a season.

Mark 4 : 15. And these are they by the way-side, where the word is sown ; but when they have heard, *Satan* cometh immediately, and taketh away the word that was sown in their hearts.

Luke 8 : 12. Those by the way-side are they that hear ; then cometh the *devil*, and taketh away the word out of their hearts, lest they should believe and be saved.

Luke 22 : 3. Then entered *Satan* into Judas surnamed Iscariot, being of the number of the twelve.

John 13 : 2. And supper being ended (the *devil* having now put into the heart of Judas Iscariot, Simon's son, to betray him).

Rev. 12 : 9. And the great dragon was cast out, that old serpent, called the *devil*, and *Satan*, which deceiveth the whole world : he was cast out into the earth, and his angels were cast out with him.

Rev. 20 : 2. And he (the angel) laid hold on the dragon, that old serpent, which is the *devil* and *Satan*, and bound him a thousand years.

Verse 7. And when the thousand years are expired, *Satan* shall be loosed out of his prison.

Verse 10. And the *devil* that deceived them (the nations) was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

SECTION V

All the texts in the NEW TESTAMENT ***where the Greek term*** DIABOLOS ***occurs, in whatever way*** RENDERED ***in the common English version.***

Matt. 25 : 41. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the *devil* and his angels.

Matt. 13 : 39. The enemy that sowed them (the tares) is the *devil*.

John 6 : 70. Have not I chosen you twelve, and one of you (Judas) is a *devil* ?

John 8 : 44. Ye (the Jews) are of your father the *devil*, and the lusts of your father ye will do.

Acts 10 : 38. God anointed Jesus of Nazareth with the Holy Ghost, and with power ; who went about doing good, and healing all that were oppressed of the *devil*.

Acts 13 : 10. O full of all subtilty, and all mischief, thou child of the
thou enemy of all righteousness, wilt thou (Elymas the sorcerer)
se to pervert the right ways of the Lord ?
4 : 27. Neither give place to the *devil*.
: 11. Put on the whole armor of God, that ye may be able to
inst the wiles of the *devil*.
: 6. Not a novice (a bishop must not be), lest, being lifted up
, he fall into the condemnation of the *devil*.
Moreover, he must have a good report of them which are with
e fall into reproach and the snare of the *devil*.
. Even so must their (the deacons) wives be grave, not *slan*
r, faithful in all things.
: 26 And that they (those who oppose themselves) may re

cover themselves out of the snare of the *devil*, who are taken captive by him at his will.

2 Tim. 3 : 3. Without (wicked men) natural affection, truce breakers, *false accusers*, incontinent, fierce, despisers of those that are good.

Titus 2 : 3. The aged women likewise, that they be in behavior as becometh holiness, not *false accusers*, not given to much wine, teachers of good things.

Heb. 2 : 14. For as much, then, as the children are partakers of flesh and blood, he (Christ) also himself likewise took part of the same ; that through death he might destroy him that had the power of death, that is, the *devil*.

James 4 : 7. Resist the *devil*, and he will flee from you.

1 Peter 5 : 8. Be sober, be vigilant ; because your adversary the *devil*, as a roaring lion, walketh about, seeking whom he may devour.

1 John 3 : 8. He that committeth sin is of the *devil ;* for the *devil* sinneth from the beginning. For this purpose the Son of God was manifested that he might destroy the works of the *devil*.

Verse 10. In this the children of God are manifest, and the children of the *devil :* whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

Jude 1 : 9. Yet Michael, the archangel, when contending with the *devil* (he disputed about the body of Moses), durst not bring against him a railing accusation, but said, The Lord rebuke thee.

Rev. 2 : 10. Fear none of those things which thou shalt suffer : behold, the *devil* shall cast some of you into prison, that ye may be tried ; and ye shall have tribulation ten days ; be thou faithful unto death, and I will give thee a crown of life.

SECTION VI.

Statement of* FACTS *showing that the terms* SHAITAN, DEVILS, SATAN, *and* DIABOLOS, *were not used by the Scripture writers to signify a fallen angel, or a personal being called the devil.

SHAITAN. — This is the word which is rendered Satan in the Old Testament. It occurs just thirty-three times. Once in Genesis, twice in Numbers, once in 1 Samuel, once in 2 Samuel, four times in 1 Kings, once in Chronicles, once in Ezra, fourteen times in Job, five times in Psalms, and three times in Zechariah. It is used twenty-seven times in the singular, and six times in the plural number. It is rendered *Sitnah* once, six times *adversary*, six times *adversaries*, once *withstand thee.* and once *accusation.*

It is applied as follows : To a *well*, to an *angel* of the Lord, to *David*, to the *sons* of *Zeruiah*, to the *enemies* of Solomon, or Israel, to *Hadad* the Edomite, to *Rezon* the son of Eliadah, to the *person* or *persons* who counselled David to number the children of

Israel, or to the evil *passion* or *desire* of David's own mind, which instigated him to do this, to a piece of *writing*, to the *enemies* of David, and to the *adversary* or *enemy* of Joshua.

The first time it is applied to *any being*, is in Num. 22: 22, where it is applied to an *angel* of God, who was of course a *good being*, and not a *fallen angel*, or DEVIL, in the common acceptation of that term.

The first time it is applied to a *human* being, is in 1 Sam. 29: 4, where it is applied to *David*, who is not supposed to have been a *bad* man, but, on the contrary, "a man after God's own heart."

The first time the word occurs in the Old Testament, is in Gen. 26: 21, where it is applied to a *well;* and *hatred* is put in the margin, as an explanation of it.

By consulting Chapter II., Sect. 1, of this book, to ascertain the scripture usage of this word, the reader will discover that it signifies an enemy, an opposer, an adversary, and that it is not once used to signify a personal being, called the devil, or Satan, *i. e.*, such a being as is commonly believed in by most Christians.

That the word was not used by the Old Testament writers to signify such a being, is further evident from the following additional facts:

1. Not one of these writers has asserted the existence of such a being; or given us any account of his origin, history, locality, &c. Moses has given us the oldest authentic record extant, but he gives us not a word of information concerning a holy, happy angel in heaven, rebelling against God, falling from paradise, and of his introduction into our world. The word Satan, nor devil, occurs in a single instance in his writings. The original word rendered Satan occurs but three times in his five books; and once, as we have seen, he applies it to a *well*, and twice to an *angel* of the Lord. That Moses did not design to teach the existence of such a being is, therefore, indisputable. The five books of Moses comprise a history of the world for a period of more than two thousand years. During this whole time, then, mankind were entirely ignorant of the existence of an all-powerful evil spirit, called the devil.

2. The word rendered Satan, in the Old Testament, does not occur in any of the following books: Exodus, Leviticus, Deuteronomy, Joshua, Judges, Ruth, 2 Kings, 2 Chronicles, Nehemiah, Esther, Proverbs, Ecclesiastes, Song of Solomon, Isaiah, Jeremiah,

Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Malachi. Of course, it will not be pretended that either of these books teaches the existence of such a being; and whether such a thing is taught in those books where the word does occur, let the reader determine by examining all the passages where it is found. Can it be supposed that the Jews of ancient times were knowing to the existence of a devil, who was doing extensive mischief in the world, enticing men to sin, and leading millions down to irretrievable ruin and misery; and yet, that such holy men as Joshua, Nehemiah, Solomon, Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, &c., should say not one word concerning him?

3. God never gave the Jewish people, through the medium of his prophets, any warning concerning the devil, any information in regard to the extensive and powerful evil influence which he was constantly exercising over them. Nor are any directions given how his influence might be resisted, and his power counteracted. All of which was certainly very necessary, if such a being really existed.

4. No person, of whom we have any account in the Old Testament, ever undertook to excuse himself for his crimes and iniquities, by saying he was enticed, or tempted, by the devil, and charging the blame upon him. The case of Eve may be thought an instance of this; but I remark, that we are not told that the serpent was a fallen angel, nor that the devil assumed the form of a serpent, and tempted Eve. Besides, Adam acknowledged no influence of the serpent or the devil in his case, but charges the blame upon his wife. We might as well, therefore, suppose Eve to be the devil, or the woman to be the form which the devil assumed, as to suppose this of the serpent.

5. The children of the Jews were not taught by their parents anything concerning the devil; nor were they cautioned to beware of his seductive wiles and stratagems; nor told that for disobedience they would be consigned over to his tender mercies. All this is perfectly unaccountable, if Jewish parents believed as some parents do now.

6. Among all the prayers recorded in the Old Testament, there is not a single instance of any individual ever praying, either for himself, or any one else, to be delivered from the influence or power of the devil in this world, or anywhere else. Either persons then

did not believe as many do now, or they were culpably negligent in this respect.

7. We are not informed, in the Old Testament, of any person who ever swore by the devil, or cursed by the devil, or ever wished any of their fellow-men to go to the devil. Certainly, wicked, profane Jews did not believe as profane men do now, or we should have some instances of this kind.

8. Another fact is, that no person under the Old Testament dispensation, either good, bad, or indifferent, ever expressed any fears of going to the devil himself, or of any other persons going to the devil. They express no such fears when well, when sick, nor on the bed of death. Nor do the living express any fears that their deceased relatives, friends, or acquaintances, had gone to the devil.

DEVILS. — This word is found in the Old Testament four times. It occurs once in Leviticus, once in Deuteronomy, once in 2 Chronicles, and once in Psalms. By consulting Section 2 of this Chapter, which contains all the passages where it occurs, every person can see that it is used to signify the heathen divinities, or false gods of the heathen; and in no other sense. As it is not pretended that this word is used to signify a fallen angel, no more need be said on it.

SATAN. — This word occurs both in the Old and in the New Testament. In the Old it occurs just eighteen times. Once in 1 Chronicles, fourteen times in the book of Job, and three times in Zechariah. In the Old Testament we have seen it signifies an enemy, an opposer, an adversary. It is used in precisely the same sense in the New. This word occurs in the New Testament thirty-seven times. Four times in Matthew, six times in Mark, six times in Luke, once in John, twice in Acts, once in Romans, twice in 1 Corinthians, three times in 2 Corinthians, once in 1 Thessalonians, once in 2 Thessalonians, twice in 1 Timothy, and eight times in Revelation. It is not found in Galatians, Ephesians, Philippians, Colossians, 2 Timothy, Titus, Philemon, Hebrews, James, 1 and 2 Peter, 1, 2, and 3 John, nor in Jude.

This word is applied in the New Testament as follows: To *Peter*, one of the *disciples* of Christ; to *Beelzebub*, the imaginary prince, or god, of the demons or spirits of dead men: to Judas, another

disciple of Christ, who deserted him, and thereby became an *enemy* or *adversary* to him; to the unbelieving Jews, who were the adversaries of Christ, and of his religion; to false teachers, they being the enemies of truth; and to the heathen opponents of the Gospel, and persecutors of the followers of Christ; see Rev. 2: 13. It is also applied to the spirit of wickedness in man, and to the evil passions and desires of men; see Acts 5: 3, and John 13: 27.

DIABOLOS. — This word is found in the Greek Testament thirty-six times. Six times in Matthew, six times in Luke, three times in John, twice in Acts, twice in Ephesians, three times in 1 Timothy, twice in 2 Timothy, once in Titus, once in Hebrews, once in James, once in 1 Peter, three times in 1 John, once in Jude, and six times in the book of Revelation. It is not found in Mark, John, Romans, 1 and 2 Corinthians, Galatians, Philippians, Colossians, 1 and 2 Thessalonians, Philemon, 2 Peter, nor in 2 and 3 John.

If the reader will examine Section 4 of this Chapter, he will see that the words devil and Satan are used in the New Testament as synonymous terms.

The word diabolos is translated in the common version of the New Testament thirty-three times *devil*, twice *false accusers*, and once *slanderers*. Had it been invariably rendered by words which properly define it, no one would ever have dreamed that it was used to signify a fallen angel. Donnegan defines this word thus: Diabolos — an accuser, a calumniator. See *Donnegan's Greek and English Lexicon*, p. 356. We are aware that some writers say it signifies the devil; meaning a fallen angel, such as has been generally believed in; but before it can be allowed to have this signification, it must be proved that such a being exists; or, at least, that the New Testament writers believed in the existence of such a being, and applied this word to him; which we think cannot be done. This word is applied in the New Testament in the same manner that Satan is, and signifies precisely the same thing. If the reader, therefore, will examine all the texts where it occurs, and read them as if it was rendered slanderer, accuser, calumniator, opposer, enemy or adversary, he cannot fail of understanding them in their true sense.

In closing this chapter, we will state some objections to the com-

w of the subject, and reply to some objections against the hich we have presented.

e common view of the subject is absurd. It supposes sin originated in *heaven.* Now heaven is everywhere repre- the Scriptures as a holy, happy place, into which nothing oly, or unclean can ever enter. To suppose, therefore, l rebellion against God originated there, is absurd in the

ontrary to experience. It supposes man to be influ- by a personal devil. Now no rational man, acquainted ature, ever felt, or imagined that he felt, any such in-

philosophical. It supposes more causes than are count for the wickedness of man. We think the imal nature being so closely connected with his antly sufficient to account for all his sin and wick- sorting. to the supposition that a personal devil the matter. We have no doubt that thousands felt the influence of such a being. So have they felt the influence of witches; and this fact case as in the other.

y in contact with the plain declarations of

to have been introduced into our world by s, the Bible declares that by one *man*, not *allen angel;* but "by one *man*, sin en- ath by sin." See Rom. 5: 12.

be tempted by a personal devil. But plainly on this subject, it declares that from Adam down to latest posterity; by the devil, not by a fallen angel, but en he is drawn away of his *own lust*, s 1: 14, and 4: 1—4, and Prov.

s that the works of the devil will remain, ist throughout the ceaseless ages of eter- rms that he himself, and all his works, 2: 14; 1 John 3: 8. Whatever this be, then, one thing is certain; he is des-

tined to be completely destroyed, together with all his works. So far, therefore, as the salvation of the human race is concerned, it is a matter of no consequence whether such a being as a personal devil has any real existence or not.

We will now notice some objections to our views. It is objected,

1. *That personal pronouns are applied to the devil in the Bible, and the Scriptures frequently speak of him as a real being; and represent him as talking, acting, &c.*

To this we reply, that personal pronouns are applied to many inanimate things in the Bible; and oftentimes they are represented as talking, acting, &c. The earth is personified. Job 31: 38. The heavens are personified. Jer. 2: 12, 13. The sea. Job 38: 8, 9. Destruction. Job 28: 22. Death and the grave. 1 Cor. 15: 55; Job 28: 22. The hosts of heaven. Ps. 148: 1—5. The mountains and hills. Isa. 55: 12. The trees of the forest. Judges 9: 7—16. Wisdom also is personified. Proverbs, chapters 8 and 9; also, Prov. 1: 20—33. Seeing so many things are personified in the Scriptures, is it any marvel that evil, that wicked men, that the lusts and passions of men, should be personified? So far from it, it is just what we should be led to expect.

2. It is said, *If the idea of a personal devil and an endless hell be given up, our preachers will have nothing to preach about.* We frankly confess, we know of many preachers who, in such a case, would lose a principal topic of conversation and pulpit declamation. But then it must be confessed that, if in reality no such being as a personal devil exists, the less that is said about him the better. And if these preachers can find no better subjects to discourse upon, they had better abandon the ministry, and be silent.

3. It was remarked by a certain old lady, that *the existence of a devil was perfectly clear; else how could mankind make a picture of him?* We know there have been a great many pictures of the devil, and we also know that a great many pictures of things exist in the human imagination, and are even put upon paper, which have no existence in reality. Mankind are extremely fond of pictures; and perhaps some will esteem it a hard case that we should attempt to rob them of their beautiful pictures of the devil.

In conclusion we remark, that until the facts and objections stated

in this section, against the existence of a personal devil, are satisfactorily accounted for or removed, we must continue to believe that such a being exists only in the imaginations of the ignorant, the weak, and the credulous; and that the idea of his existence ought to be abandoned by every rational man.

CHAPTER III

BIBLE DOCTRINE CONCERNING DEMONS.

SECTION I.

All the passages in the OLD TESTAMENT *wherein reference is had to* DEMONS.

Deut. 32: 17. They sacrificed unto *devils* (*demons*), not to God; to *gods* whom they *knew not*, to *new gods* that came *newly up*, whom your fathers *feared not*.

Psa. 96: 5. For all the *gods* of the nations *are idols* (*daimonia*); but the Lord made the heavens.

Psa. 106: 37. Yea, they sacrificed their sons and their daughters unto *devils* (*daimoniois*), and shed innocent blood, even the blood of their sons, and of their daughters, whom they sacrificed unto the idols of Canaan.

Isa. 13: 21. But wild beasts of the desert shall be there (in Babylon); and their houses shall be full of doleful creatures; and owls shall dwell there, and *satyrs* (*daimonia*) shall dance there.

Isa. 34: 14. The wild beasts of the desert shall also meet with the wild beasts of the island, and the *satyr* (*demonia*) shall cry to his fellow; the screech-owl shall also rest there (in Idumea), and find for herself a place of rest.

Isa. 65: 11. But ye are they that forsake the Lord, that forget my holy mountain, that prepare a table for that *troop* (*daimonia*), and that furnish the drink offering unto that number.

SECTION II.

All the passages in the NEW TESTAMENT *wherein allusion is made to* DEMONS.

1 Cor. 10: 20, 21. But I say, that the things which the Gentiles sacrifice, they sacrifice to *devils* (*demons*), and not to God: and I would not that ye should have fellowship with *devils* (*demons*). Ye cannot drink

the cup of the Lord, and the cup of *devils* (*demons*): ye cannot be partakers of the Lord's table, and of the table of *devils* (*demons*).

Acts 17: 18. He seemeth to be a setter forth of strange *gods* (*daimonia*), because he preached unto them Jesus and the resurrection.

Rev. 9: 20. And the rest of the men, which were not killed by these plagues, yet repented not of the works of their hands that they should not worship *devils* (*demons*), and idols of gold, and silver, and brass, and stone, and of wood; which neither can see, nor hear, nor walk.

Rev. 16: 13, 14. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of *devils* (*demons*), working miracles.

Rev. 18: 2. Babylon the great is fallen, is fallen, and is become the habitation of *devils* (*demons*), and the hold of every foul spirit, and a cage of every unclean and hateful bird.

1 Tim. 4: 1. Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of *devils* (*demons*).

John 10: 20, 21. And many of them (the Jews) said, He (Christ) hath a *devil* (*demon*), and is mad; why hear ye him? Others said, These are not the words of him that hath a *devil* (*demon*): can a *devil* (*demon*) open the eyes of the blind?

John 7: 20. The people answered and said, Thou (Christ) hast a *devil* (*demon*).

John 8: 48, 49. Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a *devil* (*demon*)? Jesus answered, I have not a *devil* (*demon*).

Verse 52. Then said the Jews unto him, now we know that thou hast a *devil* (*demon*). Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste death.

Matt. 11: 18. For John came neither eating nor drinking, and they say, He hath a *devil* (*demon*).

Luke 7: 33. For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a *devil* (*demon*).

Matt. 4: 24. And his (Jesus) fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with *devils* (*demons*), and those which were lunatic, and those that had the palsy, and he healed them.

Matt. 8: 16. When the even was come, they brought unto him (Christ) many that were possessed with *devils* (*demons*): and he cast out the spirits with his word, and healed all that were sick.

Mark 1: 32—34. And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed of *devils* (*demons*). And he healed many that were sick of divers diseases, and cast out many *devils* (*demons*); and suffered not the *devils* (*demons*) to speak, because they knew him.

Verse 39. And he preached in their synagogues throughout all Galilee, and cast out *devils* (*demons*).

Luke 4: 40, 41. Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them. And *devils* (*demons*) also came out of many, crying out, and saying, Thou art Christ, the Son of God. And he, rebuking them, suffered them not to speak: for they knew that he was Christ

Luke 13: 32. Go ye and tell that fox (Herod), Behold I cast out *devils*

(*demons*), and I do cures to-day and to-morrow, and the third day I shall be perfected.

Luke 8 : 2. And certain women (were with Christ) which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven *devils* (*demons*).

Mark 16 : 9. Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven *devils* *demons*).

Matt. 10 : 7, 8. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out *devils* (*demons*) : freely ye have received, freely give.

Mark 3 : 14, 15. And he (Christ) ordained twelve, that they should be with him, and that he might send them forth to preach, and to have power to heal sickness, and to cast out *devils* (*demons*).

Mark 16 : 17. And these signs shall follow them that believe : in my name shall they cast out *devils* (*demons*) : they shall speak with new tongues.

Luke 9 : 1. Then he called his twelve disciples together, and gave them power and authority over all *devils* (*demons*), and to cure diseases.

Luke 10 : 17. And the seventy returned again with joy, saying, Lord, even the *devils* (*demons*) are subject to us through thy name.

Mark 9 : 38. Master, we saw one casting out *devils* (*demons*) in thy name.

Luke 9 : 49, 50. And John answered and said, Master, we saw one casting out *devils* (*demons*) in thy name, and we forbade him, because he followeth not with us. And Jesus said unto him, Forbid him not : for he that is not against us is for us.

Matt. 7 : 22. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out *devils* (*demons*) ? and in thy name done many wonderful works ?

Matt. 9 : 32—34. As they went out, behold, they brought to him (Jesus) a dumb man possessed with a *devil* (*demon*). And when the *devil* (*demon*) was cast out, the dumb spake ; and the multitudes marvelled, saying, It was never so seen in Israel. But the Pharisees said, He casteth out *devils* (*demons*) through the prince of the *devils* (*demons*).

Luke 11 : 14—26. And he was casting out a *devil* (*demon*), and it was dumb. And it came to pass, when the *devil* (*demon*) was gone out, the dumb spake ; and the people wondered. But some of them said, He casteth out *devils* (*demons*) through Beelzebub the chief of the *devils* (*demons*). And others, tempting him, sought of him a sign from heaven. But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation ; and a house divided against itself falleth. If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out *devils* (*demons*) through Beelzebub. And if I by Beelzebub cast out *devils* (*demons*), by whom do your sons cast them out? therefore shall they be your judges. But if I with the finger of God cast out *devils* (*demons*), no doubt the kingdom of God is come upon you. When a strong man armed keepeth his palace, his goods are in peace ; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armor wherein he trusted, and divideth his spoils. He that is not with me is against me ; and he that gathereth not with me scattereth. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest ; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he and taketh to him seven other spirits more wicked than himself ; and they enter in, and dwell there ; and the

last state of that man is worse than the first. Compare from verse 24 to 26. with Matt. 12: 43—45.

Matt. 12: 22—28. Then was brought unto him one possessed with a *devil* (*demon*) blind and dumb: and he healed him, insomuch that the blind and dumb both spake and saw. And all the people were amazed, and said, Is not this the son of David? But when the Pharisees heard it, they said, This fellow doth not cast out *devils*, but by Beelzebub, the prince of the *devils* (*demons*). And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? And if I by Beelzebub cast out *devils* (*demons*), by whom do your children cast them out? therefore they shall be your judges. But if I cast out *devils* (*demons*) by the spirit of God, then the kingdom of God is come unto you.

Matt. 17: 14—18. And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying, Lord, have mercy on my son; for he is a lunatic, and sore vexed: for oft times he falleth into the fire, and oft into the water. And I brought him to thy disciples, and they could not cure him. Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me. And Jesus rebuked the *devil* (*demon*); and he departed out of him: and the child was cured from that very hour. The same account is given in Mark 9: 14—30, and Luke 9: 37—43.

Luke 4: 33—36. And in the synagogue there was a man which had a spirit of an unclean *devil* (*demon*); and he cried out with a loud voice, saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the *devil* (*demon*) had thrown him in the midst, he came out of him, and hurt him not. And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out. The same account is given in Mark 1: 23—29.

Mark 3: 20—26. And the multitude cometh together again, so that they could not so much as eat bread. And when his (Christ's) friends heard of it, they went out to lay hold on him: for they said, He is beside himself. And the Scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the *devils* (*demons*) casteth he out *devils* (*demons*) And he called them unto him, and said unto them in parables, How can Satan cast out Satan? And if a kingdom be divided against itself, that kingdom cannot stand. And if a house be divided against itself, that house cannot stand. And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

Matt. 15: 21—28. Then Jesus went thence, and departed into the coasts of Tyre and Sidon. And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a *devil* (*demon*). But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread, and to cast it to dogs. And she said, Truth, Lord; yet the dogs eat of the crumbs which fall from the master's table. Then Jesus answered and said unto her, O woman

great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour. The same account is contained in Mark 7: 24—31.

Luke 8: 26—38. And they arrived at the country of the Gadarenes, which is over against Galilee. And when he went forth to land, there met him out of the city a certain man, which had *devils* (*demons*) long time, and ware no clothes, neither abode in any house, but in the tombs. When he saw Jesus, he cried out, and fell down before him, and with a loud voice, said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains, and in fetters; and he brake the bands, and was driven of the *devil* (*demon*) into the wilderness.) And Jesus asked him, saying, What is thy name? and he said, Legion: because many *devils* (*demons*) were entered into him. And they besought him that he would not command them to go out into the deep. And there was there a herd of many swine feeding on the mountain; and they besought him that he would suffer them to enter into them. And he suffered them. Then went the *devils* (*demons*) out of the man, and entered into the swine; and the herd ran violently down a steep place into the lake, and were choked. When they that fed them saw what was done, they fled, and went and told it in the city and in the country. Then they went out to see what was done; and came to Jesus, and found the man, out of whom the *devils* (*demons*) were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid. They also which saw it told them by what means he that was possessed of the *devils* (*demons*) was healed. Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear. And he went up into the ship, and returned back again. Now the man, out of whom the *devils* (*demons*) were departed, besought him that he might be with him. The same account is contained in Matt. 8: 28—34, and Mark 5: 1—21.

Mark 1: 23—27. And there was in their synagogue a man with an unclean spirit; and he cried out, saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the unclean spirit had torn him, and cried with a loud voice, he came out of him. And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him.

Mark 3: 11. And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

Luke 7: 21. And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight.

Acts 5: 16. There came also a multitude out of the cities round about Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

Acts 8: 6, 7. And the people (of Samaria) with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed.

Acts 16: 16—18. And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her

masters much gain by soothsaying: the same followed Paul and us, and cried, saying, These men are the servants of the most high God, which show unto us the way of salvation. And this did she many days. But Paul, being grieved, turned, and said to the spirit, I command thee, in the name of Jesus Christ, to come out of her. And he came out the same hour.

Acts 19: 13—16. Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits, the name of the Lord Jesus, saying, We adjure you by Jesus, whom Paul preacheth. And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so. And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was, leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded

James 2: 19. Thou believest that there is one God; thou doest well: the *devils* (*demons*) also believe, and tremble

SECTION III

Remarks and observations on* DEMONS; *and facts stated, showing that the demons mentioned in the Bible were not fallen angels.

If the reader will carefully examine every passage in the New Testament wherein allusion is made to demons, he will see that "demons," "unclean spirits," "the spirits," "evil spirits," "unclean spirit," and "spirit of divination," all mean precisely the same thing. The common theory respecting these demons is the following: It is supposed that they were once holy and happy angels of God in heaven. But, in consequence of their having been drawn off from their allegiance to God, and joining the devil in his rebellion against the Most High, they, together with their great chief, or leader, were expelled from heaven, and cast out into the earth; since which time they have been constantly at work contriving how they may torment the human race. To this theory we object as follows:

1. We have shown that the Bible gives no account of any such rebellion in heaven, nor of any such fall of angels; and that it does not teach the real, personal existence of any such being as the devil. If any man believes, therefore, that these demons were fallen angels, he must believe it without the authority of the Bible.

2. A marked distinction is kept up between the *devil* and *demons*, throughout the Bible. The Jews are accused of sacrificing unto *demons*, Deut. 32: 17; Ps. 106: 37; Isa. 65: 11. But

they are never accused of sacrificing unto Satan, or Diabolos. *Satan* and *Diabolos* are spoken of as *one;* and these words are never used in the plural number only when speaking of human beings. But the *demons* are spoken of as *many;* — *seven* were cast out of Mary Magdalene; and of one man we read he had a whole *legion*. Persons are spoken of as being possessed of *demons;* but nowhere is it intimated in the Bible that any person was ever possessed of *Satan* or *Diabolos*. *Demons* are said to have been cast out of persons; but never is it said that *Satan*, or *Diabolos*, was cast out of any man.

3. This theory is contrary to the opinions of both Jews and heathen respecting the origin and nature of these demons. Enfield tells us that the Chaldeans, and, indeed, all the heathen nations, believed in the existence of an innumerable host of demons. He also tells us that the same belief was entertained by all the different schools of heathen philosophers. He likewise informs us that Xenocrates, Plato, Cicero, Pythagoras, and others, taught that demons are of two kinds — superior and inferior; the superior, those that inhabited the sun and stars; the inferior, *human souls*, separated from the body. Plutarch, Thales and Hesiod, taught the same doctrine. Josephus tells us that *demoniacs* were possessed by the *spirits of dead men*. That the belief in the existence of demons was common among the Jews in our Saviour's time, is a fact too notorious to admit of denial. From what source they derived these opinions we shall see presently. It is also an indisputable fact that these demons, so far from being fallen angels, were the spirits, souls or ghosts, of dead men, which were supposed to come back to this world, and take possession of, or enter into, the living.

4. The Bible nowhere informs us that these demons were fallen angels. Demons are spoken of in the Old Testament, and very frequently mentioned in the New; but not a hint is given that they were fallen angels. Now, can it be believed that the scripture writers believed these demons to be fallen angels, and, although they frequently mention them, yet that this opinion of theirs should never leak out?

5. This theory comes in direct contact with the plain teachings of the Bible. See Deut. 32: 17. It is certain, from this text, that these demons were something that the Jews had formerly known nothing about, and that their fathers had no fear of them.

If, then, they were fallen angels, the Jews of ancient times were ignorant of their existence, and had no fears respecting them. In Psalm 96: 5, we are told that "all the gods of the heathen are *idols*" (*daimonia*). The heathen worshipped the deified ghosts of dead men, and their idols were representations of these ghostly gods. But the Bible declares that these gods had no real existence; and the mere representation of them was all that did really exist.

There are now three questions which demand serious consideration. 1. What was the theory adopted by the Jews respecting these demons? 2. From whence did they derive their opinions concerning them? 3. Had their opinions in relation to them any foundation in truth?

1. What were their opinions respecting demons? On the authority of Josephus, we affirm that they believed these demons to be the souls or spirits of dead men. From reading what is said about these demons in the New Testament, it is evident the Jews believed there was a vast number of them. It is also evident they believed these demons sometimes came back to this world, entered into the bodies of the living, and had power to torment them, by inflicting various maladies upon them, such as dumbness, blindness, lunacy, epilepsy, madness, &c. This opinion is alluded to, Matt. 9: 32—34; Luke 11: 14—26; Matt. 12: 22—28, and 17: 14—18; and Luke 8: 26—38. Madness was supposed to be occasioned by a demon of the very worst and most malignant kind. The number of demons which a man had was supposed to be in proportion to the strangeness and malignity of the disease with which he was afflicted. They had observed that, when a person was cured of insanity or madness, and afterwards had a relapse, the disease seized hold of him with increased violence. Hence they supposed the old demon had returned, and brought other demons with him; or that a new demon, of more malignant character than the first, had taken possession of him. This opinion is alluded to, Luke 11: 24—26, and Matt. 12: 43—45. They believed that all the demons were subordinate to one great chief or leader, and this chief they called Beelzebub. This opinion is alluded to by Mark 3: 20—26; Matt. 12: 22—28, and Luke 11: 14—26. They seem to have thought that these demons were in due time to be sent into some place of punishment, — under the earth, or under the sea.

This we infer from Luke 8: 31, and Matt. 8: 29. They believed these demons might be expelled by human agency; and hence they practised exorcism for that purpose. Matt. 12: 27, and Luke 11: 19.

2. From whence did they derive these opinions? It could not be from the Bible, for we have seen the Bible teaches no such doctrines. Where, then, could they have learned them? We answer, they learned them from the heathen. We have seen that their fathers knew nothing about the existence of such beings, and had no fear of them. We have also seen that when the Jews first began to worship such beings they worshipped "new gods," which came "newly up," and of which their fathers, although enjoying a revelation from God, had never heard. But when did they learn these opinions? Dr. Knapp, an orthodox German divine, whose work on Theology has been translated at Andover, and highly approved by the professors there, says: "There is no trace of a belief in the existence of evil spirits, even among the Jews, until the Babylonian captivity." And every person at all acquainted with Jewish history knows that, during their seventy years' captivity in Babylon, they learned a vast many heathen notions, and, by incorporating them with their own religion, corrupted the religion of their fathers, and even made void the law of God by their traditions. But where did the heathen learn these opinions? Certainly not from divine revelation, for they enjoyed no such revelation. In fine, we can trace these opinions to no higher or better source than the vain imaginations of the heathen. They originated from the same source as did the heathen opinions concerning the angel of darkness, the angel of light, the god Baal, the god of the grove, the god of the hills, the god of the valley, the god of thunder, the god of storms, the god of peace, the god of war, &c., &c. They owe their origin to the same source as did all the gods of the heathen, of whom there were no less, in the time of Christ, than thirty thousand. If any man thinks he can trace them to a higher or better source than this let him nerve himself to the task. We feel very confident he will fail in the undertaking. Let us now hear what the learned Wakefield says on this subject. He says: "*Demoniacs* was a popular name for one sort of madness, chiefly of the raging kind, founded on a foolish superstition of the vulgar, that madmen were possessed by *the spirits of dead men*, called *demons*, just as

others were called *lunatics*, as if affected by the *moon*. So modern times have had their *St. Vitus'* dance, and *St. Anthony's* fire, and these terms are used without scruple by those who have not the least notion of the interference of these *saints* in these particular disorders. Indeed, all great irregularities in the system of nature, of which raging madness is one, the ancients, both heathen and Jews, but especially the latter, were accustomed to attribute to *supernatural agency*. Thus, for instance, an unusual and lucky cast of the dice was called by the Romans 'the cast of Venus,' as if occasioned by that goddess. It is wonderful to me how any man, conversant with classic authors, can entertain any other opinion of the *demoniacs* of the New Testament. Indeed, it is the most remarkable instance I know of the triumph of prejudice and superstition over learning and good sense. This idea is nothing new. The same opinion was maintained by several great men, both of the last and present century; and, among the rest, by Joseph Mede, of Christ's College, Cambridge, — as learned, and, in every view, as respectable a divine as England ever produced."

Such being the facts in relation to demons and demoniacs, we are led necessarily to adopt the following conclusions, namely:

1. That all that is said in the New Testament concerning demons is spoken in accordance with the generally received opinions of the people of that day, and without any intention to sanction those opinions, or give them the least countenance or support.

2. When persons are spoken of in the New Testament as having been possessed with demons, all that ought to be understood by it is, that the persons were laboring under some kind of disease, either bodily or mental, which was supposed to be occasioned by a demon or demons.

3. When the Jews accuse Christ of having a demon, — John 10: 20, 21, and 7: 20, and 8: 48, 49, 52, — and John the Baptist of having a demon, — Matt. 11: 18, and Luke 7: 33, — all that is to be understood by it is, that either they accused them of this out of malice, or else they actually believed them to be deranged, and supposed their derangement to be occasioned by a demon. Indeed, they say of Christ, John 10: 20, "He hath a demon, and *is mad*." Now, all will admit that when they supposed John and Christ to have a demon, they were mistaken. Why, then, not

admit that they were equally as mistaken in supposing any one to have a demon?

4. When it is said of Christ, and of his disciples, that they cast demons out of persons, we are to understand by it that they removed the diseases under which the persons were laboring, and which were supposed to be produced by demons. Indeed, it is expressly said of such, that "they were *healed*." Matt. 4: 24, and 12: 22, and 17: 18, and 15: 28; Acts 5: 16.

5. When Christ gave his disciples power to cast out demons, we are to understand that he gave them power to cure or remove those diseases which were supposed to be occasioned by evil spirits called demons.

6. When it is said of Mary Magdalene that seven demons were cast out of her, we are to understand that a disease was removed from her which was supposed to be occasioned by the power of seven demons. And when it is said that a legion of demons were cast out of the Gadarene demoniac, — Luke 8: 30, 33, — we are to understand that he was cured of a madness of such malignant kind that it was supposed to be produced by the combined influence of a whole legion of demons. That his disease was madness is evident, not only from his conduct, but from the fact that it is expressly said of him, "he was restored to his right mind." Luke 8: 35, and Mark 5: 15.

7. When it is said of Christ that he cast a *dumb* demon out of one man, — Luke 11: 14, — and a *blind* and *dumb* demon out of another, — Matt. 12: 22, — we are to understand, not that the demons were blind, or dumb, or both, but that the person himself, in the one case, was dumb, and in the other, both blind and dumb. And as Christ restored the speech of one, and both the speech and sight of the other, hence it was supposed by the Jews that he had cast out the demons which were supposed by them to occasion these disorders.

To the views which we have presented on this subject, it will undoubtedly be objected as follows, namely:

1. "Both Christ and his disciples speak of demons as real beings, nor do they give the least intimation that they were not. Now, if they believed that the opinions of the Jews respecting demons were mere superstitious whims, why did they not inform them of this fact?"

ANSWER. — We will answer this question by asking another. Christ speaks of *mammon* as a real being, — Matt. 6 : 24 ; Luke 16 : 9, — nor does he give any intimation that he did not believe in the existence of such a being. Now, if Christ believed that no such being as mammon existed, why did he not inform the people of that fact ? Mammon was one of the heathen gods — the god of riches ; and if the silence of Christ respecting his disbelief in the existence of demons proves that such beings do really exist, then his silence respecting his disbelief in mammon proves that such a god as mammon does really exist. Again, Christ and his disciples speak of the devil, of death, and of wisdom, as real beings ; but who believes that they intended to countenance the belief of the heathen respecting the existence of an evil god, or of the Jews respecting the existence of an all-powerful evil spirit, called the devil, who was once an angel of God ? In Chapter II. of this work we have shown that Christ used the term devil in the same sense that the term Satan is employed in the Old Testament ; and that it is not once used to signify a personal being called the devil. Is it to be supposed that, when Christ and his disciples speak of death and wisdom as personal beings, they meant to recognize the real existence of the angel of death, supposed to exist by the Jews ? or the goddess of wisdom, supposed to exist by the heathen ? Certainly not. No more is it to be supposed that, when they speak of demons, they meant to recognize the real existence of such beings. Once more. The disciples of Christ speak of the doctrine of preëxistence ; John 9 : 1—3 ; of the doctrine of transmigration ; Matt. 14 : 1, 2, and 16 : 14 ; Mark 6 : 15, 16 ; Luke 9 : 7, 19 ; nor were either of these doctrines pointedly or particularly condemned by Jesus Christ. But are we to infer from this fact that these doctrines are true ? In Gal. 3 : 1, Paul speaks of witchcraft, nor does he say that he did not believe in witchcraft. But are we to infer from this that Paul really believed in the existence of witches ? In Acts 16 : 16, we read of a certain damsel who was possessed of a " spirit of divination," or " of Python," as it is in the margin. This damsel was a heathen prophetess, or fortune-teller, and it was supposed by the heathen that she was inspired by the spirit of Apollo Pythias. Paul is said to have cast this spirit out of her ; and nothing is said, either by Luke or Paul, respecting the falsity of the heathen notions respecting the source of the inspiration of this damsel, nor even of

the inspiration itself. But are we to infer from this that Luke and Paul believed she was really inspired, and that, too, by the spirit of a dead man? Christ and his disciples speak of these, and many other things, in the common language of the age, and they frequently allude to the opinions of the Jews, without telling us how those opinions originated, or whether they believed them true or false. In the language of Mr. Balfour: "To have corrected all the false opinions of the age, would have been an arduous and vain work; and had they not spoken of things in the common language of other people, they could not have been understood; but would have subjected themselves to the charge of vanity and affectation. They did then what we do now — speak in the popular language of the day. We speak now of St. Anthony's fire, St. Vitus' dance, and of the rising and setting of the sun; and people would smile at the man who refused to do so."

2. It is objected that "Jesus spoke of Beelzebub as the prince of demons; Luke 11: 18, 19, and never intimated that no such being existed; but, on the contrary, spoke as if such a being did really exist."

Answer. — When Jesus spoke of Beelzebub, he spoke in answer to a charge brought against himself by the Jews, namely, that he cast out demons by the power of Beelzebub. He spoke in accordance with the generally received opinion, and reasoned with the Jews on their own received principles. He showed the inconsistency of supposing that Beelzebub would lend his aid in overcoming and casting out his own demons. The argument was conclusive; and it appears the Jews deemed it so, for they never undertook to refute it. The Jews evidently believed Beelzebub to be the prince of demons. But what authority had they for thus believing? Certainly not the authority of the Bible; for that contains no such doctrine. On the contrary, it affirms that Baal-zebub was the god of Ekron, 2 Kings 1: 2, 3, 6, 16. After the Jews adopted the heathen fables respecting demons, and the prince which presided over them, it was the easiest thing in the world to apply the terms Beelzebub and Satan to that prince.

3. It is said that "Jesus rebuked these demons; but how could he rebuke a thing which did not exist?"

Answer. — When it is said that Jesus rebuked these demons, we are to understand that he rebuked the disease, which was sup

posed to be produced by demons. And that there is nothing inconsistent in this idea, must be admitted, inasmuch as it is expressly said of Peter's wife's mother, who was sick of a fever, that Jesus "*rebuked the fever*, and it left her." Luke 4: 38, 39.

4. "These demons are represented as talking; but how could they be said to talk, unless they really existed?"

ANSWER. — When these demons are represented as talking, we are to understand by it, not that the demons spoke, but that the persons themselves, who were supposed to be possessed, uttered the words which are ascribed to the demon. It was supposed, by those who believed in demoniacal possession, that all the actions, words or deeds, of the man thus possessed were produced by an evil spirit, and hence, whatever the demoniac himself said or did was ascribed to the demon. Besides, the language which is ascribed to the demons in Luke 4: 40, 41, is, in Luke 4: 33—36, Luke 8: 26—38, Matt. 8: 28—34, and Mark 5: 1—21, ascribed to the demoniacs themselves.

5. "These demoniacs acknowledged themselves to be possessed with demons; but how is this fact to be accounted for, if, indeed, there was no such thing?"

ANSWER. — How is it to be accounted for that, during the time of the Salem witchcraft, many persons acknowledged themselves to be bewitched; and even, in some cases, that they were witches, and had power to bewitch others? The fact is, it was a current opinion among the Jews that madness was owing to a possession with an evil spirit; hence the madmen themselves, who once had their senses, must of course have had the same notion. "These madmen, as is not uncommon, knew themselves to be so; and, therefore, thought themselves possessed, and spoke in that character." They not only believed themselves to be possessed, but they thought that the process of expelling the demons from them would be attended with pain. They also believed that these demons were sent to punish them for their sins; and that the demons themselves would some time or other be sent to some place of punishment. Hence, they besought Jesus to "torment them not." Luke 8: 28. This is explained by the next words. "For he (Jesus) had commanded the unclean spirit to come out." The demoniac thought it would be a painful operation to expel the demons, and chose to remain as he was When it is said the demons "besought Jesus that he

would suffer them to enter into the swine," we are to understand that the demoniacs themselves made this request. And this was certainly very characteristic of a person laboring under insanity When it is said the demons "went out of the man, and entered intc the swine," we are to understand that Jesus transferred the disease, under which the demoniac was laboring, to the swine. That the swine were made mad, is sufficiently evident from the manner in which they acted.

6. "These demons are represented as having been perfectly acquainted with the character of Jesus; but if it was the demoniacs who are represented thus, how is the fact of their understanding the character of Jesus to be accounted for?"

ANSWER. — These demoniacs had undoubtedly heard of the fame of Jesus, of his wonderful miracles, and of his power to cure those diseases which were supposed to be produced by demons. Many of them were undoubtedly brought to Jesus by their friends, for the express purpose of having the demons cast out of them. And in all cases when Jesus came where there were any demoniacs, it would be very natural for the people to inform them who he was; and also to tell them of his power to cast out demons. Besides, in many cases, no doubt, these demoniacs had seen Jesus, and understood perfectly well the character which was ascribed to him by his followers. It was, therefore, perfectly natural that they should express themselves precisely in the manner they did, in relation to him. In so doing, they only imitated the example of other diseased persons who were not demoniacs.

In conclusion, we will only remark, that the whole theory of demoniacal agency is contrary to the general teachings of the Bible; inasmuch as that everywhere represents that all of our diseases and afflictions come from God alone. Besides, the very same diseases with which the demoniacs were afflicted prevail at the present day; and no one dreams that they are produced by supernatural agency. On the contrary, they are always ascribed to natural causes.

CHAPTER IV.

BIBLE DOCTRINE OF REWARDS AND PUNISHMENTS.

SECTION I.

Promises to the obedient.

Deut. 28: 1—18. And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth: And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God. Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shalt thou be in the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. Blessed shall be thy basket and thy store. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out. The Lord shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways. The Lord shall command the blessing upon thee in thy store-houses, and in all that thou settest thine hand unto; and he shall bless thee in the land which the Lord thy God giveth thee. The Lord shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the Lord thy God, and walk in his ways. And all the people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee. And the Lord shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the Lord sware unto thy fathers to give thee. The Lord shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow. And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do them.

Deut. 29 9. Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do.

Deut. 30 : 15, 16. See, I have set before thee this day life and good, and death and evil ; in that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply : and the Lord thy God shall bless thee in the land whither thou goest to possess it.

Verse 19. I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing : therefore choose life, that both thou and thy seed may live.

Prov. 10 : 27. The fear of the Lord prolongeth days.

Prov. 14 : 27. The fear of the Lord is a fountain of life, to depart from the snares of death.

Prov. 19 : 23. The fear of the Lord tendeth to life ; he that hath it shall abide satisfied.

Prov. 22 : 24. By humility and the fear of the Lord, are riches, and honor, and life.

Eccl. 8 : 12. It shall be well with them that fear God.

Ps. 145 : 20. The Lord preserveth them that love him.

Rom. 8 : 28. All things work together for good to them that love God.

Eccl. 2 : 26. God giveth to a man that is good in his sight, wisdom, and knowledge and joy.

Ps. 34 : 8. Blessed is the man that trusteth in him (God).

Verse 22. None that trust in him shall be desolate.

Ps. 37 : 3. Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed.

Ps. 125 : 1. They that trust in the Lord shall be as Mount Zion which cannot be removed.

Prov. 8 : 5. Whoso trusteth in the Lord, happy is he.

Isa. 57 : 13. He that putteth his trust in the Lord shall inherit the land, and shall possess my holy mountain.

Jer. 17 : 7, 8. Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river.

Ps. 91 : 5, 6. Thou (the righteous) shalt not be afraid for the terror by night, nor for the arrow that flieth by day, nor for the pestilence that walketh in darkness, nor for the destruction that wasteth at noon-day.

Verse 16. With long life will I satisfy him (the righteous), and show him my salvation.

Ps. 34 : 10. They that seek the Lord shall not want any good thing.

Heb. 11 : 6. God *is* a rewarder of them that diligently seek him.

Prov. 3 : 9. Honor the Lord with thy substance, and with the first fruits of all thine increase : so shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

Ps. 1 : 1. Blessed *is* the man who walketh not in the counsel of the ungodly.

Ps. 5 : 12. Thou, Lord, wilt bless the righteous ; with favor thou wilt compass him as with a shield.

Ps. 58 : 11. Verily there *is* a reward for the righteous : verily he is a God that judgeth in the *earth*.

Ps. 37 : 11. The meek shall inherit the earth, and shall delight themselves in the abundance of peace.

Verse 16. A little that a righteous man hath is better than the riches of many wicked.

Verse 18. The Lord knoweth the days of the upright ; and their inheritance shall be forever.

Verse 19. They shall not be ashamed in the evil time ; and in the days of famine they shall be satisfied.

Verse 23. The steps of a good man are ordered by the Lord ; and he delighteth in his way.

Verse 24. Though he fall, he shall not be utterly cast down ; for the Lord upholdeth him with his hands.

Verse 25. I have been young, and now am old : yet have I not seen the righteous forsaken, nor his seed begging bread.

Verse 27. Depart from evil, and do good, and dwell for evermore.

Verse 34. Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land.

Verse 37. Mark the perfect man, and behold the upright : for the end of that man is peace.

Ps. 92 : 12. The righteous shall flourish like the palm-tree, and grow like the cedar in Lebanon.

Ps. 97 : 11. Light is sown for the righteous, and *gladness* for the upright in heart.

Ps. 106 : 3. Blessed *is* he that doeth righteousness at *all* times.

Prov. 19 : 1. Better *is* the *poor* that walketh in his integrity, than he that is perverse in his lips, and is a fool.

Prov. 11 : 18. To him that soweth righteousness shall be a sure reward.

Verse 19. As righteousness tendeth to life ; so he that pursueth evil, pursueth it to his own death.

Verse 30. The fruit of the righteous *is* a tree of life.

Verse 31. Behold, the righteous shall be recompensed in the *earth* : much more the wicked and the sinner

Prov. 12 : 28. In the way of righteousness *is* life ; and in the pathway thereof is no *death*.

Prov. 14 : 34. Righteousness exalteth a nation, but sin is a reproach to any people.

Prov. 21 : 21. He that followeth after righteousness and mercy, findeth life and honor.

Isa. 3 : 10. Say ye to the righteous, It shall be well with him, for they shall eat the fruit of their doings.

Isa. 32 : 17. The work of righteousness shall be peace ; and the effect of righteousness quietness and assurance forever.

Ezek. 18 : 20. The righteousness of the righteous shall be upon him.

Verse 22. *In* his righteousness that he hath done he shall live.

Prov. 28 : 6. Better is the *poor* that walketh in his uprightness, than he that is perverse in his ways, though he be *rich*.

Verse 10. The upright shall have good things in possession.

Verse 20. A faithful man shall abound with blessings.

Job 36 : 11. If they (men) obey and serve him (God), they shall spend their days in prosperity, and their years in pleasure.

Lev. 18 : 5. Ye shall keep my statutes and my judgments ; which if a man do he shall live in them.

Verse 40. Thou shalt keep his statutes, that it may go well with thee, and with thy children after thee.

Ps. 19 : 11. In keeping them (the commandments) there is great reward.

Prov. 1 : 3. Let thine heart keep my commandments, for *long life* and *peace* shall they add to thee.

Prov. 29 : 18. He that keepeth the law, *happy is he*.

Jer. 6 : 16. Walk therein (in the good way) ; and ye shall find *rest* for your souls.

Matt. 7 : 22. Not every one that saith unto me, Lord, Lord, shall enter

into the kingdom of heaven (i. e., the blessings and privileges of the Gospel dispensation), but he that *doeth* the will of my Father which is in heaven.

Matt. 19 : 17. If thou wilt enter into *life*, keep the *commandments*.

Luke 11 : 28. Blessed *are* they that hear the word of God and keep it.

1 John 2 : 17. He that doeth the will of God abideth forever.

Matt. 7 : 24—25. Whosoever heareth these sayings of mine, and *doeth* them, I will liken him unto a wise man, which built his house upon a rock : and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not, for it was founded upon a rock.

John 8 : 51 If a man keep my sayings he shall never see death.

Job 34 : 11. The *work* of a man shall he (God) render unto him, and cause *every* man to find according to his *ways*.

Ps. 62 : 12. Also unto thee, O Lord, belongeth mercy : for thou *renderest* unto *every* man according to his *work*.

Jer. 17 : 10. I the Lord search the heart and try the reins ; even to give *every* man according to his *ways*, and according to the fruit of his *doings*.

Jer. 32 : 19. Thine eyes are upon all the ways of the sons of men, to give *every* one according to his *ways*.

Rom. 2 : 6. God will render to *every* man according to his works.

Gal. 6 : 7, 8. Whatsoever a man soweth that shall he also reap. For he that soweth to his flesh, shall *of the flesh* reap corruption ; but he that soweth to the Spirit, shall *of the Spirit* reap life everlasting.

Eph. 6 : 8. Whatsoever good things a man doeth, the same shall he *receive* of the Lord.

1 Peter 1 : 17. God, without respect of persons, *judgeth* according to *every* man's work.

Titus 3 : 8. These things I will that thou affirm constantly, that they who have believed in God might be careful to maintain *good works ;* for *these things are good and profitable* unto men.

James 1 : 25. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a *doer* of the work, this man shall be blessed *in his deed*.

Rom. 2 : 10. Glory, honor, and *peace*, to *every* man that worketh good; to the Jew first, and also to the Gentile.

1 Peter 3 : 10, 11, 12. For he that will love *life*, and see *good days*, let him refrain his tongue from evil, and his lips that they speak no guile : let him eschew evil, and *do good ;* let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open to their prayers.

Gal. 5 : 22. The fruit of the Spirit *is love, joy, peace*.

Ps. 119 : 165. *Great peace have they* who love thy law, and nothing shall offend them.

Prov. 3 : 17. Wisdom's ways *are ways of pleasantness*, and *all* her paths *are peace*.

Isa. 26 : 3. Thou (God) wilt keep him in *perfect peace*, whose mind is stayed on thee.

Rom. 8 : 6. To be spiritually minded *is life and peace*.

1 Peter 3 : 13. Who is he that will harm you, if ye be *doers* of that which is good ?

Prov. 3 : 1, 2. My son, forget not my law, but let thine heart keep my commandments ; for *length of days*, and *long life* and *peace*, shall they add to thee

SECTION II

Threatenings to the disobedient

Deut 28 : 15—26. But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command you this day, that all these curses shall come upon thee, and overtake thee: Cursed shalt thou be in the city, and cursed shalt thou be in the field. Cursed shall be thy basket and thy store. Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep. Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out. The Lord shall send upon thee *cursing*, *vexation*, and *rebuke*, in *all* that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me. The Lord shall make the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to possess it. The Lord shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting, and with mildew, and they shall pursue thee until thou perish; and thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron. The Lord shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed. The Lord shall cause thee to be smitten before thine enemies; thou shalt go out one way against them, and flee seven ways before them; and shalt be removed into all the kingdoms of the earth. And thy carcass shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray them away. See also Deut. 28 : 27—68.

Prov. 1 : 29. They hated knowledge, and did not choose the fear of the Lord.

Verse 31. Therefore shall they eat of the fruit of their own way, and be filled with their own devices.

Ps. 63 : 19. They (the wicked) are utterly consumed with *terrors*.

Job 15 : 24. Trouble and anguish shall make him afraid.

Job 18 : 11. Terrors shall make him afraid on every side.

Isa. 3 : 11. Woe unto the wicked! it shall be ill with him; for the reward of his hands shall be given him.

Prov. 17 : 20. He that hath a froward heart findeth *no good*.

Prov. 22 : 5. *Thorns* and *snares* are in the way of the froward.

Job 21 : 17. How oft is the candle of the wicked put out? and how oft *cometh* their destruction upon them? God distributeth sorrows in his anger.

Job 27 : 13—23. This *is* the *portion* of a wicked man with God, and the heritage of oppressors, which they shall receive of the Almighty. If his children be multiplied, it is for the sword; and his offspring shall not be satisfied with bread. Those that remain of him shall be buried in death; and his widows shall not weep. Though he heap up silver as the dust, and prepare raiment as the clay, he may prepare it, but the just shall put it on, and the innocent shall divide the silver. He buildeth his house as a moth, and as a booth that the keeper maketh. The rich man shall lie down, but he shall not be gathered: he openeth his eyes, and he is not. Terrors take hold on him as waters, a tempest stealeth him away in the night. The east wind carrieth him away, and he departeth, and, as a storm, hurleth him out of his place For God shall cast upon him, and

not spare: he would fain flee out of his hand. Men shall clap their hands at him, and shall hiss him out of his place.

Job 36 : 6. God preserveth not the life of the wicked.

Ps. 11 : 6. Upon the wicked, God shall rain snares, fire, and brimstone and an horrible tempest; this shall be the portion of their cup.

Ps. 75 : 8. For in the hand of the Lord there is a cup, and the wine is red; it is full of mixture, and he poureth out of the same; but the dregs thereof, all the wicked of the earth shall wring them out, and drink them.

Ps. 107 : 34. God turneth a fruitful land into barrenness, for the wickedness of them that dwell therein.

Ps. 146 : 9. The way of the wicked he *turneth* upside down.

Prov. 3 : 33. The curse of the Lord *is* in the house of the wicked.

Prov. 10 : 3. God casteth away the substance of the wicked.

Isa. 11 : 4. There *is no peace*, saith my God, to the wicked

Job 4 : 8. They that plough iniquity and sow wickedness reap the same.

Prov. 22 : 8. He that soweth iniquity shall reap vanity

Gal. 6 : 8. For he that soweth to his flesh shall *of* the flesh reap corruption.

Job 15 : 20. The wicked man *travaileth* with pain *all his days*.

Job 20 : 12. Though wickedness be sweet in his mouth.

Verse 16. He shall suck the poison of asps.

Job 31 : 3. Is not destruction to the wicked? and a strange punishment to the workers of iniquity?

Ps. 11 : 16. The wicked is snared in the work of his own hands.

Ps. 32 : 10. Many sorrows shall be to the wicked.

Ps. 37 : 35, 36. I have seen the wicked in great power, and spreading himself like a green bay-tree; yet he passed away, and, lo, he was not: yea, I sought him, but he could not be found.

Prov. 2 : 22. The wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.

Prov. 4 : 19. The way of the wicked is as darkness; they know not at what they stumble.

Prov. 10 : 2. Treasures of wickedness profit nothing.

Prov. 11 : 5. The wicked shall fall by his own wickedness.

Verse 21. Though hand join in hand, the wicked shall not be unpunished.

Verse 31. The wicked and the sinner shall be recompensed in the *earth*

Prov. 12 : 21. The wicked shall be filled with mischief.

Prov. 13 : 5. A wicked man is loathsome, and cometh to shame.

Prov. 15 : 6. In the revenues of the wicked is trouble.

Eccl. 8 : 13. It shall not be well with the wicked, neither shall he prolong his days.

Ps. 55 : 23. Bloody and deceitful men shall not live out half their days.

Prov. 8 : 36. He that sinneth against me wrongeth his own soul: all they that hate me (wisdom) love death.

Prov. 11 : 19. As righteousness tendeth to life, so he that pursueth evil pursueth it to his own death.

Isa. 11 : 18. Wickedness burneth as the fire.

Isa. 57 : 20. The wicked *are* like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.

Ezek. 18 : 20. The wickedness of the wicked shall be upon him.

Gen. 34 : 7. God will by no means clear the guilty.

Eccl 2 : 26 To the sinner God giveth travail.

Prov. 11 : 3. The perverseness of transgressors shall destroy them.

Prov. 13 : 2. The soul of the transgressor shall eat violence.

Prov. 26 : 10. The great God, that formed all things, rewardeth transgressors.

Ps. 55 : 10. *Mischief* and *sorrow are* in the midst of the wicked.

Rom. 1 : 18. The wrath of God *is* revealed from heaven against all ungodliness and unrighteousness of men.

Rom. 2 : 9. Tribulation and anguish, upon every soul of man that doeth evil ; of the Jew first, and also of the Gentile.

Eph. 5 : 6. For because of these things (uncleanness, covetousness, idolatry, &c.), *cometh* the wrath of God on the children of disobedience.

Col. 3 : 6. For which things' (same as above) sake the wrath of God *cometh* on the children of disobedience.

Rom. 6 : 23. The wages of sin *is* death.

Rom. 8 : 6. To be carnally minded *is* death.

James 1 : 15. Sin when it is finished *bringeth* forth death.

Col. 3 : 25. He that doeth wrong shall receive for the wrong which he hath done ; and there is no respect of persons.

Heb. 2 : 2, 3. If the word spoken by angels was steadfast, and *every* transgression and disobedience *received* a just recompense of reward ; how shall we escape, if we neglect so great salvation ?

SECTION III.

Instances recorded in the Bible of Divine punishment inflicted on the wicked in this life.

Case of Eve —for partaking of the forbidden fruit. Gen. 3 : 16. And unto the woman he said, I will greatly multiply thy sorrow and thy conception : in sorrow thou shalt bring forth children ; and thy desire shall be to thy husband, and he shall rule over thee.

Of Adam —for the same crime. Gen. 3 : 17—19. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it ; cursed is the ground for thy sake ; in sorrow shalt thou eat of it all the days of thy life : thorns also and thistles shall it bring forth to thee ; and thou shalt eat the herb of the field : in the sweat of thy face shalt thou eat bread, till thou return unto the ground ; for out of it wast thou taken : for dust thou art, and unto dust shalt thou return.

Of Cain —for the murder of his brother Abel. Gen. 4 : 10—13. And he said, What hast thou done ? the voice of thy brother's blood crieth unto me from the ground : and now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand. When thou tillest the ground, it shall not henceforth yield unto thee her strength : a fugitive and a vagabond shalt thou be in the earth. And Cain said unto the Lord, My punishment is greater than I can bear.

Of the Antediluvians —for their great wickedness. Gen. 6 . 5. And God saw that the wickedness of man was great in the earth. Verse 7. And the Lord said, I will destroy man, whom I have created, from the face of the earth ; both man and beast, and the creeping thing, and the fowls of the air. Gen. 7 : 21—22. And all flesh died that moved upon the earth, both of fowls, and of cattle, and of beast, and of every creeping thing that creepeth on the earth, and every man : all in whose nostrils was the breath of life, of all that was in the dry land, died. And every living substance was destroyed which was upon the face of the ground, both man,

and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth; and Noah only remained alive, and they that were with him in the ark.

Of Sodom and Gomorrah. Gen. 19: 24, 25. Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven: and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

Of Lot's wife. Gen. 19: 26. But his (Lot's) wife looked back from behind him, and she became a pillar of salt.

Of Pharaoh and the Egyptians—for their cruel oppression of the Israelites. Exodus, chapters 7, 8, 9, 10, and 11. These judgments were nine in number. 1. The river Nile and all the waters of the land were turned into blood. 2. Frogs were sent into their houses, into their bed-chambers, into their ovens, and into their kneading-troughs. 3. The dust of the land was turned to lice. 4. The cattle of the Egyptians were afflicted with flies, and a terrible murrain, insomuch that they died, and the Egyptians themselves with boils breaking forth with blains very grievous. 5. A grievous hail mingled with fire came upon them. 6. The whole land was filled with destroying beasts. 7. A dreadful darkness, "which might be felt," came upon them. 8. The first-born of them were slain by the destroying angel. 9. Pharaoh and his host were overwhelmed in the waters of the red sea, and cut off from the earth. See Ex. 14.

Of Abimelech—for the murder of the sons of Jerubbaal. Jud. 9: at verse 56 we are told:—Thus God *rendered* the wickedness of Abimelech, which he did unto his father, in slaying his seventy brethren.

Of the Shechemites—for supporting Abimelech in his wickedness. Jud. 9: at verse 57 we are informed:—And *all* the evil of the men of Shechem *did* God render upon their heads.

Of Ahab and his wife Jezebel—for their cruel murder of Naboth 1 Kings 21. The sentence pronounced upon Ahab was:—In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine. Verse 19. Upon Jezebel. The dogs shall eat Jezebel by the wall of Jezreel. Verse 23. In chapter 22, we have an account of the execution of these sentences.

Of the Ammonites. Ezek., chap. 21. At verse 30, God says, I will judge thee *in the place where thou wast created, in the land of thy nativity.* In chap. 22, we read that this sentence was executed. At verse 31, God says, Therefore *have* I poured out mine indignation upon them; I have consumed them with the fire of my wrath: their own way *have I recompensed upon their heads*, saith the Lord God.

Of Solomon—for licentiousness and idolatry. 1 Kings, chap. 11. In this chapter, we are told that God, as a punishment upon Solomon, stirred up enemies against him both at home and abroad, and gave him no peace in his kingdom during the remainder of his life and reign.

Of Jeroboam—for idolatry. 1 Kings, chapters 12 and 14. His family was cut off, and the peace of his kingdom destroyed. He himself was afflicted with a withered hand, for laying violent hands upon the "man of God."

Of Baasha—for the same sin. 1 Kings, chap. 16. He was afflicted with the same or similar judgments to those that befell Jeroboam.

Of Ahaziah—for inquiring of Baal-zebub, instead of God, concerning his sickness. 2 Kings, chap. 1. He was punished with death.

Of Jehoram—for idolatry. 2 Chron., chap. 21. A great plague was sent upon his people, his children, and his wives. He was afflicted with great sickness—an incurable disease of his bowels, which lasted two years, and finally terminated in death.

Of Manasseh — for the same. 2 Kings 21 : 3—6. 2 Chron. 33 : 2—15. In 2 Chron. 33 : 10, 11, we read, And the Lord spake to Manasseh, and to his people ; but they would not hearken. Wherefore the Lord brought upon them the captains of the host of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon.

Of Amaziah — for the same. 2 Chron., chap. 25. He was defeated in battle, and finally his subjects conspired against him and put him to death.

Of Moses and Aaron. Numb. 20 : 12. The Lord spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore, ye shall not bring this congregation into the land which I have given them. Accordingly both died without being permitted to enter Canaan.

Of the unbelieving Israelites. Deut. 1 : 32. Moses said, Ye did not believe the Lord your God. Verses 34, 35. And the Lord was wroth, and sware, saying, Surely there shall not *one* of these men, of this evil generation, see that good land which I sware to give unto their fathers.

Of the wicked and rebellious Jews. 1 Sam. 12 : 9. They forgat the Lord their God, and he *sold* them into the hand of their enemies.

Lev. 18 : 25. The land is defiled, therefore I *do* visit the iniquity thereof upon it. Verse 28. The land shall spue you out, when ye defile it, as it spued out the nations before you.

Ps. 107 : 11, 12. Because they rebelled against the words of God, and contemned the counsels of the Most High ; therefore he *brought* down their heart with labor ; they fell down, and there was none to help.

Lam. 1 : 8. Jerusalem hath grievously sinned, therefore she is removed; all that honored her despise her.

Ezek. 39 : 24. According to their uncleanness, and according to their transgressions, *have* I *done* unto them, and hid my face from them.

Of Ephraim. Jer. 31 : 18. Ephraim said, Thou *hast* chastised me as a bullock unaccustomed to the yoke.

Of David. Ps. 38 : 6. There *is* no rest in my bones *because* of my sin. 2 Sam. 22 : 21. The Lord *rewarded* me according to my righteousness ; according to the cleanness of my hands *hath* he recompensed me. See, also, verse 25.

Of Ahaz. 2 Chron. 28 : 2. Ahaz made molten images for Baalim. He burnt his children in the fire, after the abomination of the heathen. Verse 5. *Wherefore* the Lord *delivered* him into the hands of the king of Assyria.

Of Judas, for betraying Christ. Acts 1 : 18. Now this man (Judas) purchased a field with the reward of iniquity ; and falling headlong he burst asunder in the midst, and all his bowels gushed out.

Of Ananias and his wife Sapphira, for lying to God. Acts 5 : 1—10. Both were struck down dead.

Of Herod. Acts 12 : 21—23. And upon a set day, Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them. And the people gave a shout, saying, It is the voice of a god, and not of a man. And immediately the angel of the Lord smote him, because he gave not God the glory : and he was eaten of worms, and gave up the ghost.

Of Elymas the sorcerer, for attempting to turn the deputy from the faith. Acts 13 : 8—11. He was smitten with blindness for a season, and there fell on him a mist and a darkness.

The above instances are but a few out of the very many recorded in the Bible of Divine punishment inflicted in this world. We might cite the instances of God's judgments upon the Jewish

people during their sojourn in the wilderness; yea, during their whole history from the earliest period down to the present time. We might cite his judgments upon the different heathen nations for their oppression of the Jews; his judgments on Babylon, Assyria, Tyre, Sidon, Chorazin, Bethsaida, Capernaum, and Jerusalem. But the above instances are sufficient to show that mankind are sometimes, at least, rewarded and punished in this life.

SECTION IV.

Remarks on Rewards and Punishments.

The three preceding sections are designed to prove, not that there is, or will be, no retribution in the future world, but that there *is* a retribution in this. We have purposely omitted those threatenings contained in the Bible which, by some, are supposed to relate to a punishment to be inflicted in a future state of existence. The strongest of those passages containing them, and those most relied on by the advocates of future retribution, will be considered in the course of this work.

It appears to us that on no subject whatever have mankind so greatly and so generally erred as on the subject of rewards and punishments. And on few, if any subjects, is it more important to the well-being and happiness of man that he should have correct views and information.

The theory of rewards and punishments, which has most extensively prevailed in the world, is this: That this world is a state of probation or trial, where mankind are forming characters for eternity. That there is no such thing as retributive justice in this world; but that the reward of virtue, and punishment of vice, are reserved to be administered in a future state of existence. In opposition to this theory we urge the following objections.

1. *It renders the reward of virtue, and the punishment of vice, extremely uncertain.* God is unchangeable; his law is immutable, and his system of moral government is the same, yesterday, to-day, and forever. If, therefore, virtue goes unrewarded, and vice unpunished, in time, what proof have we that such will not always continue to be the case? We are aware that some writers have

asserted that "mankind are not rewarded and punished in time, therefore they will be in eternity." But what kind of logic is this? Is the conclusion embraced in the premises? So far from it the only legitimate inference or conclusion to be drawn from the premises is this: Mankind are not rewarded nor punished in time, therefore they never will be. If God is not just in this world, we have no proof that he ever will be.

2. If this theory be admitted to be true, *it renders it absolutely certain that some virtuous actions will never be rewarded, and that some vicious acts will never be punished.* All mankind do some good and some evil. If, therefore, some are admitted into heaven because the balance of their actions have been good, then they will receive no retribution for their sins. On the other hand if some men go to hell because the balance of their actions have been evil, then they will receive no reward for their good deeds. If mankind do not go to heaven on the ground of merit, but because they have complied with the conditions of the gospel, then those who comply with these conditions will not be punished for their sins; and those who do not comply, will not be rewarded for their virtues. If mankind go to heaven by reason of some miraculous change, which is wrought in them in this life, it amounts to precisely the same thing. Those who experience this change will not be punished for the sins which they have committed; those who do not experience it will not be rewarded for their good deeds.

3. *It destroys all distinction between the effects of good and evil in this world.* According to this theory, good is not good, because it produces happiness here; nor evil evil, because it produces misery. If it be admitted that the virtuous, in consequence of their virtues, are more happy than the vicious, or that the vicious, in consequence of their vices, are more miserable than the virtuous, this overthrows the theory against which we are contending, because it is an admission that there is a sort of retribution in this life. But, so far from this being admitted, it is even contended by some that, as a general thing, the righteous suffer more in this world than the wicked, and that the wicked enjoy more happiness than the righteous. The advocates of this opinion admit a distinction between the effects of good and evil, to be sure; but it is a distinction altogether in favor of evil. If this be true, then vice is rewarded with happiness, and virtue with misery! How do the

advocates of this opinion know but that such a state of things may always continue? If so, then in order to be happy we must be vicious, and in order to avoid misery we must avoid practising virtue. A theory which can be reduced to such absurdities cannot possibly be true. We know of nothing that is evil except that which lessens happiness, and produces misery; nor of anything that is good except that which produces happiness, and lessens misery. Now, if the opinion just referred to be true, then good is converted into evil, and evil into good.

4. *It supposes that causes may exist, and be in operation in this world, without producing any effect whatever.* It is no more true that an effect cannot exist without a cause, than it is that a cause cannot exist without producing an effect. Now, virtue and vice exist in this world, and are causes; they must, therefore, produce their effects. To suppose that the vicious enjoy more happiness than the virtuous, is to suppose that virtue is the cause of misery, and vice the cause of happiness.

5. *It is contrary to analogy.* It places the effects and consequences of men's actions altogether beyond the sphere in which they act, and involves the absurd idea that we can sow our seed in one field and reap the harvest in another. Mankind exercise their physical powers — eat, drink and sleep; cultivate the social relations of life — love their parents, their wives, their husbands, and their children, without expecting to be rewarded for it in a future state of existence. Why, then, can they not love God, obey his law, cultivate and exercise their intellectual and moral faculties, without expecting a reward in the future world?

6. *It is of exceedingly pernicious moral tendency.* The very idea of retribution in another world for deeds performed in this, presupposes that virtue is not rewarded, nor vice punished, here. Now, to promulgate such a sentiment to the world is directly calculated to produce the following impressions upon the minds of men. Some will be led to conclude that, as neither virtue nor vice are rewarded now, they never will be; and, therefore, it is a matter of perfect indifference which of them is practised. Others will be led to conclude that happiness and misery are not at all dependent upon men's actions, but that all the evils of this world are a kind of matter of course, and unescapable and unavoidable. Hence they will make no exertions to secure happiness on the one hand

nor to avoid evil or misery on the other. Again, others will come to the conclusion, that the reward of virtue, and the punishment of vice, are extraneous, — entirely separate and abstract from the deeds performed, — and that, therefore, virtue is not to be loved and practised for its own intrinsic value, nor vice shunned and detested for its own intrinsic odiousness. Hence they will suppose that the reward of the virtuous, in a future state, is a sort of offset, or compensation, to them for the trials, and deprivations, and sufferings, which they have endured in the practice of virtue; and the punishment of the wicked an offset to the happiness they have enjoyed in the practice of sin. This view of the subject is directly calculated to frighten and drive men from virtue, and disincline them to its practice.

If, in addition to the doctrine of no retribution in this life, you add to it that the wicked enjoy themselves the best in this world, then you increase its demoralizing tendency in a tenfold degree; because this is not only calculated to make men hate virtue, but it is directly calculated to make them love vice. Now, man loves happiness; — this is "his being's end and aim." God has bound this law of our nature "fast in fate." He has so constituted us that we have an instinctive desire of happiness, and dread of misery. Men will pursue that course which they think will yield the greatest amount of happiness. Tell them, then, that to be virtuous they will be miserable, and that to be vicious they will be happy, and they will cling to vice with a death-like grasp, and avoid virtue as they would avoid the jaws of death.

If, in addition to this, you add that the retributions of eternity may be easily escaped by a timely repentance, then you have got the old serpent's doctrine in complete perfection. "Ye shall not *surely* die." That it is by no means certain. Some way of *escape* will be provided, by which the threatened calamity will not come upon you. Under the influence of this doctrine, thousands have come to the conclusion to secure the happiness of this life by a course of sin, and then by a timely repentance escape the threatened punishment, and secure the happiness of eternity into the bargain. If there is any doctrine on earth which gives man a complete license to sin, this is the very one. We know of no doctrine which can possibly be worse. Atheism promises no reward to the vicious. Deism promises not the exemption of punishment to the wicked

but this doctrine promises happiness to the wicked, and assures them there is a way to escape all just retribution. But this doctrine is as *false* as it is *pernicious*. It deceived our first parents. It has deceived millions of the human race, and led them the downward way to shame, misery, disgrace and death. The siren song is still ringing in the ears of men, and deceiving thousands. It is high time it was banished from the world. May God speed the day!

7. *It is contrary to human observation.* Even some of the advocates of future retribution admit that the virtuous are most happy, and the vicious most miserable, in this world. The ancient heathen philosophers admitted this. A certain leading divine, of New England, who taught future retribution, was heard to say: — "If there was no God, no heaven, no hell, no future state of existence, he would practise virtue for its own intrinsic value, and for its present reward." This is the true doctrine. When this sentiment prevails among men the world will be reformed, and not before. Let us now look over our own country, our own state, our own town, our own neighborhood, and ask ourselves what class of men, of all those with whom we are acquainted, are the most happy Are they the idle, the dissolute, the abandoned, the vicious? That man's powers of perception must be exceedingly small, and out of order, who cannot see that such is not the case. Again, let us ask ourselves what class are the most miserable. Are they the industrious, the prudent, the virtuous? Are they those who deal their bread to the hungry, who clothe the naked, visit the sick, rejoice with those who do rejoice, and weep with those that weep? So far from it, if we find a truly happy man, he is one in whose heart virtue reigns triumphant.

8. *It is contrary to human experience.* Who has not experienced the pleasure and satisfaction derived from the consciousness of having done his duty? Who has not experienced the reward of virtue? Surely no one who has ever practised it. Virtue tends to misery, does it? No. If all the children of virtue could speak out on this subject, their united testimony would be, without one dissenting voice, *it is not so;* the reverse is the fact. The natural tendency of virtue is to happiness. Why is it that the wicked are miserable? Why is it that the greatest criminals, in the last hour of their earthly existence, invariably certify that their whole life has

been one continued scene of unhappiness? It is because *the natural tendency of vice is to misery.*

9. *It is contrary to the plain declarations of the word of God.*

(1.) This theory says, God does not judge mankind in this world The Bible declares, "Verily he *is* a God that judgeth in the earth.' And again, "I am the Lord which exercise loving-kindness, *judgment* and righteousness, in the earth." Ps. 58: 11; Jer. 9: 24.

(2.) It declares that there is no reward for virtue, nor punishment for vice, in this world. But the Bible says, "Verily there *is* a reward for the righteous." Again, "Behold, the righteous shall be recompensed *in the earth*, much more the wicked and the sinner." Ps. 58: 11; Prov. 11: 31.

(3.) It teaches that it is a matter of perfect indifference, so far as our present happiness or misery is concerned, what course we pursue. But the Bible informs us that "Wisdom's ways are ways of pleasantness, and *all* her paths are *peace.*" Prov. 3: 7. The objector may say, "This is undoubtedly true of wisdom's ways, but it is just as true of the ways of folly." To this we reply that the Bible, in strong contrast with this, says of the wicked, "Destruction and misery *are* in their ways, and the way of *peace* they have not known." Rom. 3: 16, 17.

(4.) It promises equal happiness to the righteous and wicked in this world. But the Scriptures tell us, "Great peace *have* they who love thy law." Ps. 119: 165. It may be said, "This is true of the righteous, but it is equally true of the wicked." We answer: the Bible affirms "There is *no peace* to the wicked." Isa. 48: 22.

(5.) It promises a way of escape from just punishment to the sinner. But God says he "will by *no means* clear the guilty.' "Though hand join in hand, the wicked shall not be unpunished." Exod. 34: 7; Prov. 11: 21.

(6.) It teaches that it is a matter of no consequence, so far as this life is concerned, whether the intellectual and moral faculties of man are under the guidance, control and direction, of the animal propensities, or whether the passions and propensities are governed by the intellect and morals. But the Bible teaches that "to be carnally minded *is death;* but to be spiritually minded *is life and peace.*" Rom. 8: 6.

10. *It comes in contact with facts which are plainly and explic-*

tly stated in the Bible. The Bible abounds with instances of divine punishment inflicted in this life. In Section III. of this Chapter we have collected thirty instances of this kind; and these comprise but a small portion out of the vast number that are recorded in the Scriptures. It has been stated that "although God does sometimes see fit to pour out his judgments upon nations and communities in their collective capacity, yet he never metes out retributive justice to single individuals." This is not true. Out of the instances collected, referred to above, twenty-three cases are those of individuals. It is a fact, then, that mankind are rewarded and punished in this life. Of course the doctrine of no retribution in this world falls to the ground.

Such are our objections to the doctrine of retribution in another world for deeds performed in this life. We will now take the following position. MANKIND ARE REWARDED AND PUNISHED IN THIS LIFE. This position we sustain by the following arguments:

1. *From the justice of God.* God's justice is active. Like all the other attributes of the Deity, it is an operative principle. We might as well suppose that *power*, that *benevolence*, or *love*, could lay perfectly dormant and inactive in the Deity, as to suppose this of justice. The highest exercise of justice consists in suitably and equitably rewarding and punishing all moral agents according to their works. Justice requires that the virtuous be rewarded, at the time when, and in the place where, they are virtuous; and that the vicious be punished at the time, and in the place, where they are vicious. If, therefore, the justice of God is an active principle, mankind are as much rewarded and punished here as they ever will be. It follows, from this argument, that if mankind, or any portion of them, practise vice in a future state of existence, they will be punished there; but then, it will not be for sins committed here, but for sins committed there. If there are any who suppose that vice will be practised in the spiritual world, it belongs to them to prove it. The question whether vice will be practised there does not belong to our present subject.

2. *From the nature of God's moral government.* That man is subject to certain laws, and that these laws were instituted by the Creator, will not be disputed. Well, what was the design of God in instituting these laws? Was it to promote his own happiness, or to add to his glory? Surely this will not be pretended. For God

is now, and always has been, infinitely glorious. His glory, therefore, cannot be increased nor diminished. He is perfectly happy in and of himself; yea, infinitely happy "in his own immortality." In giving laws to man, then, he designed the good of man. His laws, therefore, must be founded in the very nature and fitness of things. They must be based in the very nature and constitution of man. They must be designed to point out to man the course which he ought to pursue, in order to secure to himself the greatest amount of happiness; and the course which he ought to avoid, if he would avoid his own misery. Hence, misery must be connected with the violation of these laws, and happiness with their observance. It is in this sense that God has connected happiness with virtue, and misery with vice. It is in this sense that punishment treads close upon the heels of transgression. It is in this sense that virtue is its own reward, and vice its own punishment.

3. *From the history of mankind.* No one acquainted with the history of the human race, need be told that the historic page abounds with instances of the displays of God's retributive justice. Tyrants and oppressors may have flourished and prospered for a while, and to all outward appearance may have been happy. But their own confessions have revealed the fires which raged within, and the torments which reigned in their bosoms. And sooner or later their violence, their cruelties and their oppressions, have been visited upon their own heads. The description of such, given by the Psalmist, is true to the letter. "I have seen the wicked in great power, and spreading himself like the green bay-tree. Yet he passed away, and lo, he was not: yea, I sought him, but he could not be found." Nations may have been cruel and oppressive, and may have risen to great power and worldly grandeur by such means; but it was only to receive a more tremendous fall, and to experience the mortification and shame of being in their turn the down-trodden and the oppressed. All of which verifies the truth of the proverb, "Righteousness exalteth a nation, but sin is a reproach to any people." Prov. 14: 34; Ps. 37: 35, 36.

4. *From the observation and experience of mankind.* See objections to the doctrine of future retribution. Obj. 7 and 8.

5. *From the direct and positive testimony of the Bible.* See objections as above. Obj. 9. Specifications 1, 2, 3, 4, 5, and 6.

6. *From facts which are clearly stated in the Bible.* See objections as above. Obj. 10.

We will now notice the objections to the doctrine of retribution in this life. It is objected,

1. "*That the pious and virtuous are frequently unfortunate, and sometimes miserable, in this world.*" This is undoubtedly true; but, we ask, are the virtuous miserable and unfortunate *because* they are virtuous? In other words, do they suffer the penalty of God's moral law? This will not be pretended. But if they do not, then their miseries must be attributed to some other cause. This leads us to remark, that man is governed by three different sets of laws. He is a physical, intellectual, and moral being; and is governed by physical, intellectual, and moral laws. These laws operate separately and independently of each other. If man obeys the physical laws, he will receive the reward of health and physical enjoyment. If the intellectual, he will experience intellectual enjoyment. If the moral, he will enjoy that happiness which flows from the exercise of the moral faculties. If he obeys them all, he will derive pleasure and satisfaction from each of these sources; and experience all the happiness which is allotted to a human being. It must also be remembered that mankind, both good and bad, are subject to various evils and misfortunes, which are not of our own procuring, which cannot be warded off, and which cannot be considered as the penalty of any law whatever. If these facts are constantly borne in mind, they will serve to explain all the seeming discrepancy in the administration of rewards and punishments. Again, mankind are extremely liable to be deceived and mistaken in their judgment on this subject. It may be well for us to mention the several grounds of deception. 1. They may be deceived by the pretensions and professions of men. It is not every man who professes to be virtuous, who really is so. It is often the case that those who profess the most religion have the least; and those who profess none at all have the most. If, therefore, mankind calculate the deserts of their fellow-men by their professions, they will often judge a man to be deserving of reward when he is not and another to be deserving of punishment when he is not. Certainly, we cannot expect that God will bend himself to the notions of such concerning justice. 2. Mankind are liable to be mistaken in their estimate of the amount and extent of the guilt of their

fellow-men. All men are not equally guilty for committing the same act. Two men may commit the same act, and one may be greatly guilty, and the other not guilty at all. There are different degrees of responsibility or accountability. In relation to the physical and intellectual laws, it is, perhaps, strictly true that ignorance of those laws excuses no man. That is, man will suffer the consequences of disobeying them, whether he has a knowledge of their existence or not. But in relation to the moral laws, ignorance of them, where that ignorance is not voluntary, does excuse a man to some extent at least. We may, then, greatly err in calculating the guilt of our fellow-men. God only knows the heart. He only knows to what extent men are guilty. He only knows how much of reward or punishment his creatures are deserving of; and we have no reason to expect that he will dispense his rewards and punishments to suit our views of what justice requires. 3. Mankind may be deceived by their own estimate of themselves. They may think themselves deserving of reward when they are not, and undeserving of punishment when in fact they deserve it. They may be ignorant of the physical laws, and live in the habitual violation of them, and not know it. They may think themselves perfectly guiltless for so doing, and they may be so; but the consequences will be precisely the same. They must suffer pain, sickness and disease. They may form a wrong estimate of what constitutes virtue, and think they are practising it, when they are not. In this case, although they may look for reward, they will not receive it, for they do not deserve it. This was the case with the ancient Pharisees. They made religion consist in the practice of forms and ceremonies. These they faithfully performed, and judged themselves to be very pious, holy and virtuous men. But if the testimony of Jesus is to be credited, they were very far from righteousness; and although they judged themselves deserving of reward yet they were not.

Now, in reference to those who profess to be virtuous, are esteemed to be such by their fellow-men, and yet are miserable and unhappy; for instance, suffer pain, sickness, and all the deprivations consequent upon ill health. It may be that their misfortunes are of that kind to which all are liable, and from which none are entirely exempt. Perhaps they have inherited a bad constitution. In that case, it is their misfortune and not their fault. It may be they have

voluntarily -- either ignorantly or knowingly — violated the physical laws of their nature. If they have done it ignorantly, they cannot escape the consequences; if knowingly, they have incurred a penalty which they ought to suffer, and will suffer, so long as they continue to violate those laws. But, it may be, they are not what they profess to be — virtuous men. Even if their outward conduct is moral, they may perform all their good deeds from bad motives; and, in that case, are not entitled to any reward, nor will they receive any. The truth is, a man may cultivate the moral faculties ever so much, and live in the strictest conformity to God's moral law; yet, if he disregards the laws of health, eats too much, drinks too much, sleeps too much, exercises too little or too much, exposes himself unnecessarily or necessarily, or eats, drinks, and sleeps too little, he cannot escape the consequences. The fact of his obeying the moral laws will not exempt him from the penalty of violating the laws of his physical constitution. As a moral being, he may experience that happiness which flows from the exercise and cultivation of his moral faculties. As a physical being, he may, at the same time, suffer pain, sickness and disease, as a necessary consequence of neglect or violation of the physical laws. But in no case, if the man is truly a virtuous man, can you rob him of virtue's reward. He may meet with misfortunes. His riches may "take to themselves wings and fly away." Friends may desert him. He may be persecuted. He may be incarcerated in prison, or confined within the gloomy walls of the dungeon. He may be suspended on the gallows, tied to the stake, and around him may be gathered the fagot and the flame. But, "amid the war of elements, the wreck of matter, and the crush of worlds," *he will be unmoved.* He walks forth in all the "conscious dignity of independent virtue." In prosperity he rejoices; in adversity he is resigned. He loves virtue for its own intrinsic value; practises it because he loves it, and for its present reward. His soul is stayed on God; for he knows that God is on the side of virtue. In life, and in death, he feels and experiences the "soul's calm sunshine and the heartfelt joy which is virtue's prize."

2. It is objected "*that the wicked are frequently prosperous and happy in this life.*" That the wicked may be prosperous and happy, in one sense, is undoubtedly true. That is, it may be true of the merely immoral man. But that they are ever prosperous

and happy in the sense that the virtuous are, or in the highest sense of those terms, we deny. But the objector says "he is acquainted with a number of wicked men, who evidently enjoy themselves as well as any people on earth." Hold, my dear sir. Are you sure of this? Appearances are often deceptive. We frequently see our fellow-creatures placed in circumstances which we judge to be favorable, and conclude they must be happy; but, on becoming acquainted with the facts, we learn they are not. Indeed, sometimes men appear to be happy, and act happy, when they are not. Paganini, of Paris, in France, was a celebrated wit, musician and theatrical performer. He was one of the most jocose and humorsome of men. He was thought to be the most happy of men. He was considered a very amusing companion, and his company was sought for by all. One day Paganini went to a celebrated physician of Paris, and, without informing him who he was, complained of habitual melancholy. "Have you been long troubled with it?" asked the physician. "Yes, for a number of years." "Does it give you much trouble?" "Yes, it destroys all my peace. It troubles me by night and by day; and I have frequently been more than half inclined to destroy myself." "I advise you," said the physician, "to find the company of Paganini, and keep it: he will cure you of your melancholy." "Alas!" cried the unhappy man, "I am that very Paganini."* Tiberius was a Roman emperor. He had abundance of wealth, was enthroned in power, and enjoyed every means of gratifying his sensual appetites to the very full. He was placed in circumstances which, by the mass of mankind, would be judged favorable to produce happiness. But was Tiberius happy? The following letter, written by him to the Roman Senate, shows that he was not: "What to write, conscript fathers, in what terms to express myself, or what to refrain from writing, is a matter of such perplexity, that if I know how to decide may the just gods and goddesses of vengeance doom me to die in pangs worse than those under which *I linger every day.*" On this, Tacitus makes the following remarks: "We have here the features of the inward man. His crimes retaliated upon him with the keenest retribution; so true is the saying of the great philosopher, the oracle of ancient

* This story is quoted from memory. We may be mistaken in the name, but are certain we are not in the fact.

wisdom (Socrates), that, if the minds of tyrants were laid open to our view, we should see them gashed and mangled with the whips and stings of horror and remorse. By blows and stripes the flesh is made to quiver; and, in like manner, cruelty and inordinate passions, malice and evil deeds, become internal executioners, and, with unceasing torture, goad and lacerate the heart. Of this truth Tiberius is a melancholy instance. Neither the imperial dignity, nor the gloom of solitude, nor the rocks of Caprea, could shield him from himself. He lived on the rack of guilt, and his wounded spirit groaned in agony." How many thousands and millions of cases of the same kind there have been, and are now! And it is to be feared that, in consequence of human folly, there will be thousands and millions more. When, therefore, we see the wicked apparently happy, we ought to remember that their happiness may be in appearance only, and not in reality. But again. It may be that those whom the objector esteems to be so wicked, and who he thinks are so happy, are not so wicked as he supposes, after all. Under a very rough exterior many a man carries the very best of hearts; and under the cloak of religion, yea, under the very "livery of the court of heaven," many a man carries a heart of the most consummate knavery, hypocrisy and deception. But we have said that the wicked, *i. e.*, the merely immoral man, may be happy. But in what sense may he be happy? By the merely immoral man, we mean one who is destitute of moral principles, and neglects to cultivate the moral faculties. Such men there have been, and such men there are, who, notwithstanding their utter destitution of moral principle, yet yield the strictest obedience to the physical laws. In such cases, you will see in them the stout, muscular, athletic and robust frame, a fine flow of health and spirits, and perhaps they may be lively, cheerful, and, in a certain sense, happy. And why should they not be? They have obeyed those laws upon the observance of which hangs suspended our physical enjoyment; and why should they not receive their reward? But what kind of happiness is it which they enjoy? we ask again. Is it that high and holy kind enjoyed by the righteous? No. They know nothing of the satisfaction which is derived from the consciousness of having done our duty. They are strangers to the happiness which flows from the exercise of the moral faculties. They experience none of the rewards of virtue, for they do not practise virtue.

Their enjoyment, therefore, is merely of a sensual, earthly, animal kind. They enjoy themselves in the same manner as do the brutes; in the same manner as does the horse, the ox, or the swine. Reader, is this the greatest good of life? Is this the highest happiness allotted to human beings? We tell you, nay. And, if you think it is, we tell you, you have made a sad and most fatal mistake, which, sooner or later, and before you leave this earthly clime, you will learn to your sorrow.

But some will say, perhaps, "We know the doctrine of retribution in this life is not true, for we have practised virtue, and have received no reward." If you have received no reward, it must be for some of the following reasons. Either you are not what you profess to be, or you have made a false estimate of what constitutes virtue; or you practise it from wrong motives; or, in looking for an imaginary reward in a future world, you have overlooked the real one, and trampled it under your feet. If it is for either of these reasons, your case forms no objection to our theory. You receive no reward, for the reason that you do not deserve any.

3. Another objection is, "*The theory of retribution in this life is of bad moral tendency.*" Of bad moral tendency! Why? How? "O!" it is said, "this theory makes all reward and punishment limited, and confines both to this world. Consequently, the inducements presented to the mind of man, for him to practise virtue and refrain from vice, are not great enough." "Man," it is said, "is greatly influenced by appeals to his hopes and fears. Hence, the greater the reward promised, and punishment threatened, the greater the influence."

This theory, then, "makes all reward and punishment limited." Well, suppose it does. Is not man a finite being? Is he not exceedingly limited in all his capacities, capabilities, and powers? Is he not a frail child of humanity, and extremely liable to err? No man can dispute that he is. Should he not, then, be the subject of limited rewards and punishments? How absurd to suppose the contrary! The very fact, then, on which this objection is based, that this theory makes rewards and punishments limited, is a strong confirmation of its truth. But, "it confines rewards and punishments to this world." Very well. Where does man do his deeds of virtue and vice? Is it not in this world? Most certainly it is. Well, what time and place more suitable to reward and punish him,

than at the time when, and in the place where, he deserves it? But, "the inducements are not sufficient." Are not? But do men love their wives, parents, brothers, sisters, or children, because they expect to be rewarded for it in another world? Or do they refrain from hating them for fear of being punished in another world if they do? If such be the fact, then our sentiments of respect for human nature must sink into nothing; and all men may exclaim with Brutus: "O virtue, I have worshipped you as a god, but have found thou art but an empty name!" Again, does the farmer labor and toil to cultivate his farm, sow his seed, and gather his crops, thinking that he will be rewarded for it in eternity? Does the mechanic pursue his daily avocation for the sake of any other reward than that which he receives here? Will a man perform a day's labor with any more faithfulness or cheerfulness, under the promise of a reward however great in eternity, than he will under the promise of a dollar at the close of his day's labor? Once more. Do the wicked practise sin in this world with the expectation of being rewarded for it in another? No. All these are actuated solely and simply by present motives. If, then, the wicked can be induced to practise sin for the sake of the pleasure which they imagine is connected therewith in this life, cannot the virtuous be induced to practise virtue for the sake of that happiness which is the *certain* and *sure* reward of it here? But suppose those whom we denominate the virtuous are actuated by the motives which the objector would present, are they worthy of the appellation, virtuous, which we bestow upon them? Suppose you see a man administer to the wants and necessities of his fellow-men. You ask him why he does it. He replies: "For the sake of obtaining heaven." You ask him if he has no sympathies for human kind; no benevolence of heart; no humanity to man. And he tells you "no, he is actuated by higher motives than these, his object is to secure his own happiness in the paradise above." What would you think of such a warm-hearted philanthropist as this? Or, suppose you see a man tempted to do evil, to steal, rob, or murder, as the case may be, but he resists. You ask him why he did not commit the act. He replies: "I most certainly should have done it, had I not been afraid of going to hell if I did." What would you think of a man of such strong virtuous principle as this? Would you think either of these characters meritorious, or deserving of any reward what

ever? Certainly not. No. Barbarians practise on better principles than these; and the veriest heathen on earth would scout such morality and virtue.

"But man is a being actuated by hope and *fear*." So he is. But does it follow that we are to make unreal representations to his hopes and fears? We know this plan has been adopted. Parents sometimes adopt it in the government of their children. They will tell them of ghosts and hobgoblins, of immortal devils, and bears in the cellar. But what rational man ever supposed that children were ever made any better by such a course of treatment? The fears of mankind have been appealed to too much. Past history proves that sanguinary laws and cruel penalties have always defeated their own object. The fear of an endless hell may perhaps restrain the outward actions of some, but it never made one single soul any better. It has no power to purify the human heart.

The reward which the objector would offer is greater than the one we offer, to be sure; but it is more *remote*, and by thousands would not be judged to be very *certain*. The punishment which the objector would threaten is greater than that we threaten. But the objector himself provides a way by which it may be easily escaped. Timely repentance will wipe off the stain, and exonerate from the penalty. Hence, there is no *certainty* about it. Now, it appears to us that it must be obvious to every man of sense, that the preaching of rewards and punishments which are absolutely *certain* and *sure*, will exert a more powerful influence upon man, than the preaching of rewards and punishments which are *uncertain*, even although the latter may be much greater than the former. Is the doctrine of present rewards and punishments, then, of bad moral tendency? Is it dangerous to inform mankind that happiness is connected with virtue, and misery with vice? Does not man love happiness, and dread misery? Is it wrong, then, to tell him that if he practises virtue, he will be happy? that if he practises sin, he will *certainly* and *inevitably* be miserable? Is it because mankind have believed this doctrine in past ages, that licentiousness has abounded and sin so extensively prevailed? No. God knows it is not so. It is because they have believed that there is pleasure in sin, and that virtue and religion were designed to make their pleasures less on earth. The world can never be reformed until this wicked, and abominable, and pernicious error, is rooted out.

When mankind are brought to believe, firmly and sincerely, that there is a reward for virtue this side of a located heaven, and a recompense for vice this side of a located hell, then virtue will reign triumphant, and a more powerful, thorough, and general reformation will take place than the world ever yet saw.

4. It has been objected that "*This is the same doctrine that was held by the ancient Sadducees.*" We know the Sadducees believed in the doctrine of present rewards and punishments. In this we agree with them. But they also held that death was the last end of man. From this we dissent. We are not, therefore, Sadducees, because we happen to agree with them on the doctrine of rewards and punishments. We believe in the existence of one God. So does the objector; so did the Pharisees; so did the Sadducees. But is the objector a Universalist, Pharisee, or Sadducee, because he agrees with them in believing in one God? The Sadducees believed implicitly in the five books of Moses, and received them as a rule of faith and practice. They could not find the doctrine of future retribution in them; but they did find the doctrine of retribution in this life; hence they rejected the former, and embraced the latter. And this is one of our reasons for doing the same. The Sadducees held other doctrines, which in a great degree nullified the influence of their views respecting rewards and punishments upon them; but, notwithstanding this, they were a much more moral, virtuous, and respectable sect than their neighbors the Pharisees, although the latter believed in the (supposed to be) purifying doctrine of future retribution. They never received half the censures, nor half the condemnatory denunciations, from Jesus Christ, that the Pharisees did. Jesus frequently spoke of the Pharisees as "hypocrites, whited sepulchres, serpents, generation of vipers," &c.; but he never bestowed these appellations upon the Sadducees. And although he warned his disciples to beware of the doctrine of the Pharisees and the Sadducees, yet we are not informed that the views of the Sadducees respecting rewards and punishments was the doctrine referred to. It is far more probable that it was their doctrine respecting a future state.

5. It is said "*That there is no mercy in this system of rewards and punishments.*" No mercy in it! Is it so, then, that God cannot be just, and at the same time be merciful? If so, then to those who are punished God is not merciful, and to those who are

saved, he is not just. This impeaches both the justice and mercy of the divine Being. The highest exercise of mercy consists in withholding unnecessary or unjust punishment. Hence, God can punish his creatures all that justice requires, and at the same time be merciful to them. He can be both just and merciful at the same time. Cannot a parent chastise his children all they deserve, and do it in mercy? So can God. Hence the Psalmist says, "Unto thee, O Lord, belongeth mercy; for thou renderest to every man according to his works." Ps. 62 : 12.

6. But it is also said "*There is no grace in this system.*" "Mankind," it is said, "according to this system, are punished all they deserve; and, therefore, there is no room for the exercise of grace." Indeed! But are not these rewards and punishments limited? And is there not room enough for the exercise of grace after the dispensation of rewards and punishments has ceased? Cannot a father punish and reward his children all they merit, and, after they arrive to the age of twenty-one years, give them each a farm as an act of grace? And cannot God reward and punish his creatures all they merit in time, and in eternity bestow upon them immortality, as his gift to them through grace? Certainly, the fact of our having been justly dealt by in time gives us no claim on God for any benefits to be extended to us in another world. But we have shown it to be the doctrine of the Bible that "God will render to every man according to his works." If, therefore, the objector thinks there is no mercy nor grace in this theory, we leave him to settle the dispute with the Bible.

7. It is objected that "*This theory gives no rational account of what, or in what, the punishment of sin consists.*" We think we have been sufficiently plain and definite on this subject; but, if the objector is not satisfied, we will now try to make ourselves understood. The nature of the punishment of sin depends altogether upon the nature of the sin committed. If it is a *neglect* of the physical laws, then it is a deprivation of the enjoyment which flows from the exercise of the physical powers. If a *violation* of these laws, it is the physical pain and misery which is the necessary consequence. If it is a neglect of the intellectual laws, it is a deprivation of the pleasure derived from the exercise of these faculties; and, besides, the individual must be deplorably ignorant, and, in point of intellect, sink to a level with the brute creation. If a

violation of these laws, it is mental uneasiness and unhappiness, frequently terminating in partial derangement, or positive insanity. If it is a neglect of the moral laws, it is a deprivation of the happiness which results from the exercise of the moral powers. If a violation of these laws, it is the misery and unhappiness which follow necessarily. If it is both a neglect and violation of either or all of these laws, then the punishment, as is seen, will be both *negative* and *positive;* a deprivation on the one hand, and positive suffering on the other. We trust the subject is now sufficiently plain, and if so, the objection we are considering falls to the ground.

8. Another objection is that, "*According to this theory, much of the punishment, which is experienced by the guilty, consists in remorse of conscience.*" "*Now,*" it is said, "*it is well known that by a long-continued course of sin, conscience may become completely paralyzed and inactive, so that it ceases to reproach or sting the transgressor.*" Whether the conscience can ever become entirely dormant and inactive is very doubtful. If there are any cases of this kind, they must be exceedingly rare; and they form exceptions to the general rule. It is true, the Bible speaks of some whose consciences were "seared as with a hot iron;" but this does not prove that their consciences had become extinct, nor entirely inactive. That the conscience may become measurably dormant is undoubtedly true; but it must be recollected that if there is such a thing as *remorse* of conscience, there is such a thing as the *pleasure* derived from a conscience "void of offence." Conscience not only condemns us for our faults, but it approves us for our virtues. In proportion, therefore, as an individual becomes insensible to remorse of conscience, in that same proportion he becomes insensible to its approving smiles. Now, does he gain anything by this? Is he placed in any better circumstances? in circumstances more favorable to the enjoyment of happiness? No. As the inward monitor speaks not to *approve*, so its warning voice speaks but feebly. In that case, the individual becomes more reckless and daring; less circumspect and cautious, and more bold in his crimes. Of course he is more easily detected, and more exposed to the penalties which are annexed to the laws and institutions which have been established by man. We can imagine no deprivation which can be worse, nor no condition on earth which can be more deplorable, than for an individual to be

destitute of conscience. The fact, then, on which this objection is based forms no real objection to the theory we are advocating.

9. It may be objected that, "*As a part of the punishment of sin consists in remorse of conscience, and as, according to Phrenology, some men have a large share of conscience, and others only a small degree, therefore, those who deserve the least punishment will receive the most, and those who deserve the most will receive the least.*" To this we reply: — If two men perform the same act, and one of them possesses a great share of conscience, he is *guilty* in a great degree; if the other has naturally only a small share of conscience, he is guilty only in a small degree. One, therefore, deserves a great degree of punishment, the other only a small degree. This objection, then, only proves that our theory of rewards and punishments is one of the strictest impartiality, equity, and justice.

10. It may be asked, "*How does the self-murderer get his punishment?*" Self-murder! We know of no such crime. Murder implies malice aforethought. But the Bible informs us that "*no man* ever yet *hated* his own flesh." The crime of self-murder is therefore impossible. We know that a certain declaration is often quoted to prove that there is such a crime, namely, "No self-murderer shall enter the kingdom of heaven." This declaration is supposed by some to be in the Bible; but it is not. There is no such passage in the book. The word self, and murder, or murderer, are nowhere connected in the whole Bible. By the "self-murderer," we presume the objector means the suicide. If, then, it be asked, "How does the suicide get his punishment?" we answer: The act of suicide is generally, if not always, committed by those who are of unsound mind, — those who are acting under the influence of either partial or positive derangement. It is extremely doubtful whether any person of sane mind ever, coolly and deliberately, in the sober exercise of his judgment, put a period to his own existence. Those who commit the act of suicide under the influence of insanity are not responsible; hence, incur no guilt, and, consequently, no punishment. But, allowing some do commit this act in the exercise of their reason, what then? The whole difficulty in the mind of the objector may arise from a false view which he entertains respecting the *object* and *mode* of divine punishment. If you suppose divine punishment to be retaliatory, — that is, that a cer-

tain quantum of pain is inflicted on the transgressor, equal in amount to that which he has occasioned, or that he is made to experience a certain amount of evil equal to that which he has produced, or that he is made to suffer simply and solely because he has committed an evil act, — all this is a very great mistake. No. God punishes to reform and make better. His punishments are disciplinary, emendatory, and salutary. He does not, therefore, inflict pain upon the transgressor simply because an evil act has been committed, but in order that the crime may not be repeated. Again, if the objector supposes that God, in the administration of his moral government, is under the necessity of specially interfering and directly punishing his creatures, this is another very great mistake. No. God is under no necessity of guarding the interests of his law by penal enactments and penal sanctions. It is a law, as we have seen, which is founded in the nature and fitness of things, — a law written in the very constitution of man. God's law, therefore, unlike all the laws ever instituted by man, does, by its own operation, absolutely secure the reward of virtue and the punishment of vice. God, to be sure, may, at certain times, and in certain cases, inflict direct punishment upon the violators of his law. But this is not his general mode of administration. As a general thing, we know of no penalty annexed to the law of God except the natural and necessary consequences which flow from its violation; nor any punishment for sin except the natural and necessary consequences which flow from the practice of vice. How strong is the love of life! How instinctively man will cling to it, and shrink from death! How great must be the suffering, and how intense the agony, endured by that mind, which will prompt its possessor to voluntarily cut the strong cord which binds him to earth! "But," you may say, "all this suffering and agony he has brought upon himself by his own voluntary sins." All this may be very true; and, if so, it is a proof that sin is punished in this life. Of the suicide, then, it may be said, that, by a course of sin and transgression, he has plunged himself into misery, until God uses his own hand as the instrument of his own destruction. He is cut off from life and all its endearments, and his career of wickedness has terminated in untimely death. It may be well to mention here that the Bible nowhere enumerates suicide among the catalogue of crimes, nor the suicide among the catalogue of criminals. We would not now wish to be understood as justifying the act of suicide. Very far from it

We mention this fact because it is a *fact*, and the reader will bear in mind it is a fact for which we are not responsible. If the objector, therefore, is disposed to cavil, let him cavil at the Bible, not with us. We suppose the reason why the Bible does not speak of suicide as a crime, is because the scripture writers, all of them, took it for granted that it was an act which would not be very frequently committed, and very seldom indeed, if ever, by a person in the sober exercise of his reason and judgment.

11. But the objector may say, "*Suppose a man to murder a fellow-being, and the next moment turn round and kill himself— how is he punished for this double crime, committed in the very last moment of his life?*" We frankly confess that this is, to all appearance, one of the greatest difficulties, in the way of our theory, which can possibly be stated. We admit it to be a very plausible objection. But, supposing that no satisfactory reply can be made to it, — what then? Let it be borne in mind that this objection is founded on an *extreme* case. How many of the human family are guilty of this crime? Not one to an hundred thousand. Must it not be a very strong theory against which only *one* difficulty out of *many* can be presented, which we, short-sighted mortals, cannot remove? Must not that theory be considered absolutely *invulnerable* against which only *one* objection out of *many* can be urged, which cannot be satisfactorily answered; especially when even that *one* objection is founded on an *extreme* case, — a case which *rarely* happens among men? But we are not afraid to meet this objection in the very face. To murder a human being, and then for the murderer to turn round and kill himself, is an *unnatural* crime. Charity would lead us to suppose that no man would be guilty of such an act without *extraordinary* provocation. The man who could commit such a deed must be under the influence of the most powerful animal excitement. His passions, for the time being, must have the complete ascendency over him, and be absolutely *uncontrollable*. Now, is it not a well-known fact that some men have not that government and control of their passions that others have? And should not these be mitigating circumstances in the case of persons guilty of killing a human being and themselves at the same time? We know that in the eye of those laws instituted by man they would not be. But, we ask, how will they be looked on in the eye of that great law of love which God has instituted for the government of his creatures? We do not ask, how will

persons be looked on by the eyes of men; but we ask, how will they be looked on by the eye of that God who "sees not as man sees," who is acquainted with all the thoughts of his creatures, their motives and intentions? He also is acquainted with our frailty, our liability to err, the circumstances in which we may be placed, and all the influences with which we may be surrounded. He is our Lawgiver and our Judge; and his law, by its own operation, secures to the violator of it all the punishment he thinks him to be deserving of. We ask, again, how will persons guilty of the crime we are considering, under the mitigating circumstances we have named, be looked upon in the eye of that charity which "suffereth long, and is kind," and which requires of mankind that they look not too severely upon the faults and foibles of their fellow-men? That heart must be callous indeed, and insensible to the feelings of humanity, which will prompt its possessor to look on the agonies and sufferings of the suicide, which have been the cause of his raising the hand of destruction upon himself, or upon the miseries endured by that man whose passions are so violent and ungovernable as that he can commit such a crime as the one we are considering, and then say, "It is not enough!" If persons guilty of these crimes deserve our censure, they also deserve our pity and commiseration. If they are guilty, they are also unfortunate. But they deserve our pity no more than does that man who would add one single iota to the pangs and sufferings which they endure. The punishment of those guilty of the crime under consideration, consists in their suffering the natural consequences of sin. A course of sin and folly, after having destroyed the happiness of the unfortunate being, and after he has suffered the pangs and sorrows of the transgressor, has terminated in untimely death.

Such, reader, are the arguments in favor of the doctrine of present rewards and punishments. And such are the objections against it. We now appeal to your candor, and ask, which of the two theories we have had under consideration is most consistent with reason, with common sense, and the Bible? It is of the utmost importance that you should decide this question. If you decide in favor of the theory which we have advocated, you are safe. Sin will have for you no charms, and temptation no power. You will avoid sin as you would avoid the jaws of death, or the poisonous fangs of the serpent; and you will cling to virtue as your ~~an~~ your chiefest, and your greatest good.

CHAPTER V.

SCRIPTURE TERMS EXPRESSING DURATION.

SECTION I.

On the Scripture usage and meaning of the words ETERNITY, ENDLESS, ETERNAL, EVERLASTING, NEVER, FOREVER, *and* FOREVER AND EVER.

1. ETERNITY. — This word occurs but once in the Bible. Isa. 57 : 15, "Thus saith the high and lofty One that inhabiteth *eternity*, whose name is Holy," &c. Of course, it is nowhere in the Bible applied to punishment of any kind, either in this world or another. It is never said the wicked shall go into, or suffer, or endure, an eternity of punishment.

2. ENDLESS. — This word does not occur in the Old Testament, and is found but twice in the New. 1 Tim. 1 : 4, "Neither give heed to fables, and *endless* genealogies," &c. Heb. 7 : 16, "Who (Christ) is made after the power of an *endless* life." When applied to *genealogies* it is used in a limited sense; when applied to the *immortal life* of Christ, which he obtained by being raised from the dead, it is used in an unlimited sense. It is connected with *life* in the Scriptures, but it is not connected with punishment. We nowhere in the Bible read of an "endless hell," of "endless death," of "endless misery," of "endless punishment," nor of "endless pain."

3. EVERLA[illegible] The word everlasting occurs in the Old

Testament sixty-one times. Eight times in Genesis, once in Exodus, twice in Leviticus, once in Numbers, once in Deuteronomy, once in 2 Samuel, once in 1 Chronicles, nine times in Psalms, twice in Proverbs, eighteen times in Isaiah, five times in Jeremiah, twice in Ezekiel, seven times in Daniel, once in Micah, and twice in Habakkuk. In the following books it is not found: Joshua, Judges, Ruth, 1 Samuel, 1 Kings, 2 Kings, 2 Chronicles, Ezra, Nehemiah, Esther, and Job.

The same word occurs in the New Testament twenty-six times. Four times in Matthew, twice in Luke, eight times in John, once in Acts, twice in Romans, once in Galatians, twice in 2 Thessalonians, twice in 1 Timothy, once in Hebrews, once in 2 Peter, once in Jude, and once in Revelation. It does not occur in Mark, 1 and 2 Corinthians, Ephesians, Philippians, Colossians, 1 Thessalonians 2 Timothy, Titus, Philemon, James, 1 Peter, nor in 1, 2, and 3 John.

4. ETERNAL. — This word is found but twice in the Old Testament. Isaiah 60: 15, "Whereas thou (the Jews) hast been forsaken and hated, so that no man went through thee, I will make thee an *eternal* excellency, a joy of many generations." Deut. 33: 27. Every one can see it is used here in a limited sense. The same word occurs in the New Testament forty-one times. Twice in Matthew, three times in Mark, twice in Luke, nine times in John, once in Acts, three times in Romans, three times in 2 Corinthians, twice in 1 Timothy, once in 2 Timothy, twice in Titus, five times in Hebrews, once in 1 Peter, six times in 1 John, and once in Jude.

The word is not found in 1 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 and 2 Thessalonians, Philemon, James, 2 Peter, 2 and 3 John, nor in Revelation.

5. FOREVER. — This word occurs in the Old Testament very nearly, if not just, three hundred and four times. Four times in Genesis, thirteen times in Exodus, fifteen times in Leviticus, eight times in Numbers, eleven times in Deuteronomy, four times in Joshua, twelve times in 1 Samuel, ten times in 2 Samuel, ten times in 1 Kings, twice in 2 Kings, nineteen times in 1 Chronicles, fifteen times in 2 Chronicles, three times in Ezra, twice in Nehemiah, seven

times in Job, one hundred and twelve times in Psalms, twice in Proverbs, four times in Ecclesiastes, thirteen times in Isaiah, twelve times in Jeremiah, three times in Lamentations, four times in Ezekiel, nine times in Daniel, once in Hosea, once in Joel, once in Obadiah, once in Jonah, three times in Micah, once in Zechariah, once in Amos, and once in Malachi. In the following books it is not found: Judges, Ruth, Esther, Song of Solomon, Nahum, Habakkuk, Zephaniah, Haggai.

The same word occurs in the New Testament twenty-nine times. Twice in Matthew, once in Mark, twice in Luke, five times in John, four times in Romans, once in 2 Corinthians, five times in Hebrews, twice in 1 Peter, twice in 2 Peter, once in 1 John, once in 2 John, twice in Jude, and once in Philemon. It is not found in Acts, 1 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 and 2 Thessalonians, 1 and 2 Timothy, Titus, James, 3 John, nor in Revelation.

6. NEVER. — In the Old Testament this word occurs just forty-nine times. In the New Testament it occurs thirty-seven times. It is not much relied on to prove the doctrine of endless punishment, and therefore we shall not be so particular in considering it. In the course of this chapter we shall give some quotations from the Scriptures, showing that it is sometimes, at least, used in a limited sense.

7 FOREVER AND EVER. — This phrase occurs in the Old Testament twenty-six times. Once in Exodus, twice in 1 Chronicles, three times in Daniel, once in Nehemiah, thirteen times in Psalms, twice in Isaiah, twice in Jeremiah, and twice in Micah. It does not occur in Genesis, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1 and 2 Samuel, 1 and 2 Kings, 2 Chronicles, Ezra, Esther, Job, Proverbs, Ecclesiastes, Song of Solomon, Lamentations, Ezekiel, Hosea, Joel, Amos, Obadiah, Jonah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, nor in Malachi.

The same phrase occurs in the New Testament eighteen times. Once in Galatians, once in Philippians, once in 1 Timothy, once in 2 Timothy, twice in Hebrews, and twelve times in Revelation. It is not found in Matthew, Mark, Luke, John, Acts, Romans, 1 and 2 Corinthians, Ephesians, Colossians, 1 and 2 Thessalonians, Titus, Philemon, James, 1 and 2 Peter, 1, 2 and 3 John, nor in Jude.

The words *eternal*, *everlasting*, *never*, *forever*, and *forever and ever*, are generally in the Old Testament translated from the Hebrew *olim*. This word occurs in the Old Testament about four hundred and fifty-nine times. It is rendered once *eternal*, sixty times *everlasting*, two hundred and fifty-two times *forever*, four times *ever*, sixteen times *never*, fourteen times *forevermore*, twenty-two times *forever and ever* (where it occurs twice), once *forever*, *even forever and ever* (where it occurs three times), four times *from everlasting to everlasting* (where it occurs twice), twice *world*, once *world without end*, twenty-two times *perpetual*, twenty-six times *old*, *of old*, *of old time*, *in old time*, *ever of old*, six times *ancient*, *ancient times*, five times *alway*, *always*, twice *never any more*, once *lasting*, twice *long*, once *long time*, once *continuance*, once *stripling*, once *young children*, and once *secret sins*.

The words *everlasting*, *eternal*, *forever*, *&c.*, in the New Testament, are translated from the Greek words *aion* and *aionios*. *Aion* occurs in the Greek Testament one hundred and twenty-eight times. Sixty-six times in the *singular*, and sixty-two times in the *plural* number. In the common English version it is rendered seventy-two times *ever*, twice *eternal*, thirty-six times *world*, seven times *never*, three times *evermore*, twice *worlds*, twice *ages*, once *course*, once *world without end* (where it occurs twice), and in two instances it is passed over without any word affixed as a translation to it. *Aionios* occurs seventy-one times. It is rendered once *ever*, forty-two times *eternal*, three times *world*, and twenty-five times *everlasting*.

When the Old Testament was translated from the Hebrew into the Greek language by the Seventy, the Hebrew word *olim*, when a noun, was rendered by the Greek word *aion*; when an adjective, it was rendered by the word *aionios*. *Olim*, then, in Hebrew, and *aion* and *aionios* in Greek, are synonymous terms. The extent of duration, therefore, expressed by *aion* and *aionios* in the New Testament, must be determined by the scripture usage of *olim* in the Old.

We will now show that the words *eternal*, *everlasting*, *forever*, *never*, and *forever and ever*, translated from *olim*, are used in a limited sense.

SECTION II.

Passages in which the words* ETERNAL, EVERLASTING, FOREVER, &c. *are evidently used in a limited sense.

Eternal. — Isaiah 60 : 15. Whereas thou (the Jews) hast been forsaken and hated, so that no man went through thee, I will make thee an *eternal* excellency, a joy of many generations.

Everlasting. — Gen. 17 : 7, 8. And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an *everlasting* cove ant ; to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an *everlasting* possession ; and I will be their God.

Verse 13. And my covenant shall be in your flesh for an *everlasting* covenant.

Gen. 48 : 4. And will give this land (Canaan) to thy (Jacob's) seed after thee, for an *everlasting* possession.

Gen. 49 : 26. The blessings of thy (Joseph's) father (Jacob) have prevailed above the blessings of my progenitors, unto the utmost bound of the *everlasting* hills.

Exodus 40 : 15. And thou shalt anoint them (Aaron's sons) as thou didst anoint their father, that they may minister unto me in the priest's office ; for their anointing shall surely be an *everlasting* priesthood throughout their generations.

Lev. 16 : 34. And this shall be an *everlasting* statute unto you, to make an atonement for the children of Israel for all their sins once a year.

Numb. 25 : 13. And he (Phinehas) shall have it, and his seed after him, even the covenant of an *everlasting* priesthood.

Ps. 24 : 7. Lift up your heads, O ye gates ; and be ye lifted up, ye *everlasting* doors.

Hab. 3 : 6. And the *everlasting* mountains were scattered, the perpetual hills did bow. See also Ps. 105 : 10 ; 2 Sam. 23 : 5 ; 1 Chron. 16 : 17 ; Isa. 24 : 5.

Forever. — Deut. 15 : 17. Thou shalt take an awl and thrust it through his ear unto the door, and he shall be thy servant *forever*. See also Ex. 21 : 6.

1 Sam. 1 : 22. I (the mother of Samuel) will not go up until the child (Samuel) be weaned, and then I will bring him, that he may appear before the Lord, and abide there *forever*.

1 Sam. 27 : 12. And Achish believed David, saying, He hath made his people Israel utterly to abhor him ; therefore he shall be my servant *forever*.

Lev. 25 : 46. They (the children of strangers) shall be your (the Jews) bondmen *forever*.

2 Kings 5 : 27. The leprosy, therefore, of Naaman shall cleave unto thee (Gehazi), and unto thy seed *forever*.

Job 41 : 4. Wilt thou take him (the leviathan) for a servant *forever* ?

1 Kings 1 : 31. Let my lord king David live *forever*.

Neh. 2 : 3. Let the king live *forever*.

Dan. 2 : 4. O, king, live *forever*. See also 3 : 9, 5 : 10 ; 6 : 6, 21.

Exodus 14 : 13. The Egyptians whom ye have seen to-day, ye shall see them again no more *forever.*

Eccl. 1 : 4. The earth abideth *forever.*

Ps. 104 : 5. Who laid the foundations of the earth, that they should not be removed *forever.*

Ps. 78 : 69. He built his sanctuary like high palaces, like the earth which he hath established *forever.*

Ezekiel 37 : 25. And they (the Jews) shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt ; and they shall dwell therein, even they and their children, and their children's children, *forever ;* and my servant David shall be their prince *forever.*

Gen. 13 : 15. For all the land which thou (Abram) seest, to thee will I give it, and to thy seed *forever.*

Exo. 32 : 13. And all this land that I have spoken of will I give unto your seed, and they shall inherit it *forever.*

Josh. 14 : 9. Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's *forever.*

1 Chron. 23 : 25. The Lord God of Israel hath given rest unto his people, that they may dwell in Jerusalem *forever.*

Jer. 17 : 25. And this city (Jerusalem) shall remain *forever.*

Ps. 48 : 8. God will establish it (Jerusalem) *forever.*

Jer. 31 : 40. It (Jerusalem) shall not be plucked up, nor thrown down any more *forever.*

1 Kings 8 : 13. I (Solomon) have surely built thee (God) a house to dwell in, a settled place for thee to abide in *forever.*

Numbers 10 : 8. And the sons of Aaron, the priests, shall blow with the trumpets ; and they shall be to you for an ordinance *forever.*

Numbers 18 : 23. But the Levites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity. It shall be a statute *forever.*

1 Chron 28 : 4. Howbeit the Lord God of Israel chose me (David) before all the house of my father to be a king over Israel *forever.*

1 Kings 9 : 5. Then will I (God) establish the throne of thy (Solomon's) kingdom upon Israel *forever.*

Josh. 4 : 7. And these stones (the stones set up at Jordan) shall be for a memorial unto the children of Israel *forever.*

Jonah 2 : 6. The earth with her bars was about me *forever.*

Ps. 37 : 29. The righteous shall inherit the land, and dwell therein *forever.*

Forever and ever. — Ps. 148 : 5, 6. For he (God) commanded, and they (the hosts of heaven) were created. He hath also established them *forever and ever.*

Isa. 30 : 8. Now go, write it (that the Jews were a rebellious people) before them in a table, and note it in a book, that it may be for the time to come, *forever and ever.*

Isa. 34 : 10. It (the fire that was to burn the land of Idumea) shall not be quenched night nor day ; the smoke thereof shall go up *forever :* from generation to generation it shall lie waste : none shall pass through it *forever and ever.*

Jer. 7 : 7. Then will I cause you to dwell in this place, in the land that I gave to your fathers, *forever and ever.*

Jer. 25 : 5. Turn ye again, now, every one from his evil way, and every one from the evil of your doing, and dwell in the land that the Lord hath given unto you and to your fathers *forever and ever.*

Never.—Lev. 6 : 13. The fire shall *ever* be burning upon the altar it shall *never* go out.

2 Sam. 12 : 10. Now, therefore, the sword shall *never* depart from thine (David's) house.

Judges 2 : 1. I will *never* break my covenant with you (the Jews).

Joel 2 : 26, 27. And ye (the Jews) shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you : and my people shall *never* be ashamed. And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else : and my people shall *never* be ashamed.

Jer. 33 : 17. For thus saith the Lord, David shall *never* want a man to sit upon the throne of the house of Israel.

Ezek. 16 : 63. That thou (the Jews) mayest remember, and be confounded, and *never* open thy mouth any more because of thy shame.

Amos 8 : 14. They that swear by the sin of Samaria, and say, Thy God, O Dan, liveth ; and, The manner of Beer-sheba liveth ; even they shall fall, and *never* rise up again.

Hab. 1 : 4. The law is slacked, and judgment doth *never* go forth.

To this list of passages, wherein the words everlasting, forever, &c., are obviously used in a limited sense, many more might be added. In these texts we see the word *eternal* applied to the excellency which God was to bestow upon the Jewish people. We see the word *everlasting* applied to God's covenant with the Jews; to the priesthood of Aaron; to the statutes of Moses; to the time the Jews were to possess the land of Canaan; to the mountains and hills; and to the doors of the Jewish temple. We see the word *forever* applied to the duration of a man's earthly existence; to the time a child was to abide in the temple; to the continuance of Gehazi's leprosy; to the duration of the life of David; to the duration of a king's life; to the duration of the earth; to the time the Jews were to possess the land of Canaan; to the time they were to dwell in Jerusalem; to the time a servant was to abide with his master; to the time Jerusalem was to remain a city; to the duration of the Jewish temple; to the laws and ordinances of Moses; to the time David was to be king over Israel; to the throne of Solomon; to the stones that were set up at Jordan; to the time the righteous were to inhabit the earth; and to the time Jonah was in the fish's belly. We find the phrase *forever and ever* applied to the hosts of heaven, or the sun, moon, and stars; to a writing contained in a book; to the smoke that went up from the burning land of Idumea; and to the time the Jews were to dwell in Judea. We find the word *never* applied to the time the fire was to burn on the Jewish altar; to the time the sword was to remain in the house of David; to God's covenant with the Jews; to the time the Jews

should not experience shame; to the time the house of David was to reign over Israel; to the time the Jews were not to open their mouths because of their shame; to the time those who fell by death should remain in their fallen state; and to the time judgment was not executed.

But the external excellency of the Jews is taken from them; the law covenant is abolished; the priesthood of Aaron and his sons has ceased; the ordinances, and laws, and statutes of Moses are abrogated; the Jews have long since been dispossessed of the land of Canaan, have been driven from Judea, and God has brought upon them a reproach and a shame; the man to the duration of whose life the word *forever* was applied is dead; David is dead, and has ceased to reign over Israel; the throne of Solomon no longer exists; the Jewish temple is demolished, and Jerusalem has been overthrown, so that there is not left "one stone upon another;" the servants of the Jews have been freed from their masters; Gehazi is dead, and no one believes he carried his leprosy with him into the future world; the stones that were set up at Jordan have been removed, and the smoke that went up from the burning land of Idumea has ceased to ascend; the righteous do not inherit the earth endlessly, and no one believes that the mountains and hills, as such, are indestructible; the fire that burnt on the Jewish altar has long since ceased to burn; judgment has been executed; and no Christian believes that those who fall by death will never be awakened from their slumbers. Now, as these words are used in this limited sense in the Scriptures, why should it be supposed that they express endless duration when applied to punishment?

These words are applied to punishment in the Old Testament eight times only. In the New Testament they are applied to punishment twelve times. So that these words are applied to punishment only twenty times in the whole Bible. In the next Section we shall examine all the passages where they are thus applied.

SECTION III.

Examination of all the passages in the Bible where the words ETERNAL, EVERLASTING, FOREVER, *and* FOREVER AND EVER, *are applied to punishment.*

1. Job 20 : 5—7. The triumphing of the wicked is short, and the joy of the hypocrite but for a moment. Though his excellency mount up to the heavens, and his head reach unto the clouds, yet he shall perish *forever.*

This passage needs no comment to show that it has no reference to punishment in a future world. It is only necessary to examine the connection in which it is found to see that it refers to temporal destruction. "Yet he shall perish forever, *like his own dung;* they which have seen him shall say, Where is he?..... His bones are full of the sins of his youth, which shall lie down with him *in the dust.*"

2. Ps. 9 : 5. Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name *forever and ever.*

This and the text just considered, if we allow them to have reference to a future world, prove not the endless suffering or misery of the persons spoken of, but their absolute and entire annihilation. It is not said they should be endlessly miserable; on the contrary, in the text now under consideration, the punishment of the persons named is said to have been already accomplished. "Thou *hast* destroyed the wicked, thou *hast* put out their name," &c. Undoubtedly referring to the Canaanitish nations which God destroyed from off the face of the earth, so that their names should be known no more on earth forever. Indeed, the connection shows this. See the whole Psalm.

3. Isa. 33 : 14. The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with devouring fire? Who among us shall dwell with *everlasting* burnings?

The context of this passage shows that God was speaking of his temporal judgments on earth; and that these judgments are represented under the figure of fire. "The earth mourneth and languisheth; Lebanon is ashamed and hewn down; Sharon is like a wilderness; and Bashan and Carmel shake off their fruits. Now will I rise, saith the Lord; now will I be exalted; now will I lift up myself. Ye shall conceive chaff; ye shall bring forth stubble

your breath as fire shall devour you; and the people shall be as the burnings of lime; as thorns cut up shall they be burned in the fire. Hear, ye that are far off, what I have done; and ye that are near acknowledge my might." See verses 9—13. Then comes in the passage under consideration. Who then were to dwell with "everlasting burnings?" "He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppression, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil." See verse 15. These, then, were to dwell amid the devouring fire of God's judgments, and dwell safely. They were not to be injured by those fires and judgments which made the "sinners in Zion afraid," and which surprised the hypocrites with "fearfulness." There is a possibility, then, of a person's dwelling with devouring fire, yea, with "everlasting burnings," in the scripture sense of these phrases, and being entirely unharmed and uninjured. We pity the man who can see in this text the least proof of the doctrine of endless punishment.

4. Jer. 17: 4. For ye have kindled a fire in mine anger, which shall burn *forever*.

The prophet is speaking of Judah, and the punishment of Judah. He does not say the anger of God should burn against them through the endless ages of eternity, nor in a future state of existence; on the contrary, the connection shows that this punishment was of a temporal nature. "And thou even thyself shalt discontinue from thine *heritage* that I gave thee; and I will cause thee to *serve thine enemies* in the *land* which thou knowest not; *for* ye have kindled a fire in mine anger, which shall burn forever."

5. Jer. 23: 40. And I will bring an *everlasting* reproach upon you, and a perpetual shame, which shall not be forgotten. Compare Jer 20: 11

Here, again, it is evident that the Jewish people are spoken of God does not say they should suffer this reproach and shame in a future world, nor that they should be made endlessly miserable; nor does any Christian believe that the entire Jewish people are to suffer endless punishment. Few will dispute that this text relates to the temporal punishment of the Jews. The connection makes this perfectly plain. God, after having spoken of the great wickedness of the Jews, says, "Therefore I, even I, will utterly forget you

and I will forsake you, and *the city that I gave you* and your fathers, and cast you out of my presence; and I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten." For the meaning of the phrase, "Presence of God," see Chapter XIV.

6. Mal. 1 : 4. The people against whom the Lord hath indignation *forever.*

Here, again, it is evident from the context that God's temporal judgments are referred to. It is not said the Lord *will* be indignant against these people, but "the Lord *hath* indignation" — that is, they were a people against whom, as a people or nation, the Lord had always been indignant. The people spoken of are the Edomites, who had been the enemies and persecutors of the Jews, for which God had overthrown or destroyed them. "Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the Lord of hosts, They shall build, but I *will throw down;* and they shall call them The border of wickedness, and The people against whom the Lord *hath* indignation forever." Further comment on this text is unnecessary.

7. Dan. 12 : 2. And many of them that sleep in the dust of the earth shall awake, some to *everlasting* life, and some to shame and *everlasting* contempt.

This text was once regarded by the great majority of Christians as proof, not only of punishment in a future world, but of the endless continuance of that punishment; but, by the great majority of intelligent Christians, this idea is now abandoned. We doubt whether any intelligent, respectable clergyman of any denomination would dare to hazard his reputation on the assertion that the text has any relation to the concerns of another world. If there is any such one, we are very certain he cannot be induced to manifest his sincerity by going before a public audience and defending such an opinion against the attacks of a respectable opponent. But there may be some who are honestly of the opinion just referred to; and for the benefit of such as may chance to read this book, we will give the text an examination.

The first question to be settled is, Is Daniel here speaking of an event which is yet future? If the view which has commonly been entertained of the text be correct, he certainly must be; for it has

been supposed that he is speaking of the literal resurrection from death, and certainly this has not yet taken place. But it must be allowed that Daniel knew as much concerning the time for the fulfilment of his predictions as any person living at the present day can be supposed to know. His own testimony concerning the time, then, will not be disputed. Well, when then does Daniel say his prediction should be fulfilled? The twelfth chapter commences thus: — "And at that time." At what time? Evidently the time spoken of in the preceding chapter. Well, in the eleventh chapter, he speaks of the "abomination that maketh desolate." See verse 31. And Christ, in his discourse concerning the destruction of Jerusalem, contained in the 24th and 25th chapters of Matthew, fixes upon that event as the time for the fulfilment of what Daniel had spoken concerning the abomination of desolation. "When ye (the disciples), therefore, *shall see* the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, then let them which be in Judea flee to the mountains." See Matt. 24: 15, 16. Compare Luke 21: 20, 21, "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains." In these passages our Lord addresses his disciples as if he expected they would live to see this "abomination of desolation;" and it is also plain that this "abomination of desolation" was the Roman army which destroyed Jerusalem. Again, Daniel, in the 11th, and also in the 12th chapter, speaks of the "time of the *end*." What end was this? "Evidently the end of the world," say some. We reply — Daniel says not a word in his whole book about the end of the world. The phrase "end of the world" does not occur in his writings. What end then was this, and when was it to take place? See Dan. 12: 4—7. "But thou, O Daniel, shut up the words, and seal the book, even to the *time of the end:* many shall run to and fro, and knowledge shall be increased. Then I Daniel looked, and behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to *the end of these wonders?* And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and left hand unto heaven, and sware by him that liveth forever and

ever, that it shall be for a time, times, and a half; *and when he shall have accomplished to scatter the power of the holy people*, ALL THESE THINGS SHALL BE FINISHED." Our Lord, in the 24th chapter of Matthew, speaks of the same "*end*." "And ye shall hear of wars, and rumors of wars; see that ye be not troubled; for all these things must come to pass, but the *end* is not yet.....And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the *end* come." Both Daniel and Christ are here speaking, not of the end of the material world, but of the end of the Mosaic or legal dispensation; and this was brought to a close or end, finally and effectually, when God "accomplished to scatter the power of the holy people;" or, when the temple and holy city were demolished, and the Jews led captives among all nations. Once more. In the verse preceding the passage under consideration, Daniel says: "And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as there never was since there was a nation even to that same time." Our Lord quotes these very words, and applies them to the destruction of Jerusalem. "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." See Matt. 24: 21. But Daniel adds, "And at that time thy people shall be delivered every one that shall be found within the book." Our Lord, when speaking of the destruction of Jerusalem, says, "But he that shall endure unto the end, the same shall be saved." Accordingly, not one Christian perished in that destruction. All who were "found written in the book" of life were saved, *i. e.*, delivered in that awful and tremendous calamity which came upon the Jews. It is plain, therefore, that both Daniel and Jesus apply the prediction contained in the 12th chapter of Daniel to the destruction of Jerusalem; and both of them considered it fulfilled at the time of, and in, that event. Those who apply it to a literal resurrection, or to the concerns of another world, or to any event which is yet future, must admit that both Jesus and Daniel were mistaken.

If this text relates to the literal resurrection, and teaches the punishment of a portion of mankind in a future world, one thing is certain: it is no proof of the doctrine of endless punishment. 'But," says the objector, "does it not say 'some shall awake to

shame and *everlasting* contempt?'" Yes; but have we not shown that the word everlasting is frequently employed in the Scriptures in a limited sense? And have we not shown that it is even applied to punishment, when it is perfectly obvious that only a limited punishment is intended? Besides, how can it be believed that Daniel intended to teach here the doctrine of never-ending woe, pain and misery, and yet applied to this misery the comparatively light terms "shame and contempt?" Why, if he intended to teach this doctrine, did he not say, as those who believe this doctrine in our day would say, under the same circumstances, "Some shall awake to appear before God in judgment, and to be consigned to the torments of a never-ending hell?" or "Some shall awake to experience endless misery and undying agony?" Again, if Daniel refers here to the literal resurrection, why does he limit that resurrection to a certain number? He does not say "all that sleep in the dust of the earth shall awake," but "*many* of them that sleep in the dust of the earth shall awake." This certainly implies that all were not to awake, or that *some* would not awake. Upon the supposition that he refers to the literal resurrection, we see no way to account for this; but, if our view of it is correct, all this is perfectly plain. Once more. If Daniel here teaches the doctrine of endless punishment in a future state of existence, *another thing* is very certain: he is the only Old Testament writer who does teach it. If this text teaches it, it is the only text in the Old Testament that does teach any such thing. Now, is it reasonable to suppose that the Old Testament Scriptures were designed to teach so important a doctrine as this, and yet that it should not be mentioned but in one single book, and in only one single passage even in that book, and that book the twenty-seventh one of a collection of thirty-nine, and that passage in the very last chapter of that book? Can it be supposed that the Old Testament writers believed in such a doctrine, and yet that only one of them, and he the fourteenth in a list of twenty-eight, should say anything about it; and he only mention it once, and then in the very last chapter of his book? Certainly, these are absurdities so glaring that we greatly marvel that they should ever have been overlooked.

But it may be asked, "What, then, is meant by 'them which sleep in the dust of the earth?'" We answer: the terms *sleep*, *dust*, *death*, &c., are frequently employed in the Scriptures to

express spiritual sloth, lethargy, indifference; moral and religious inactivity; insensibility to the claims of duty, and a feeling of security against the consequences of such things. See Job 42 : 6; Nahum 3 : 18; Psalms 44 : 25; Isa. 25 : 12, 26 : 5, 29 : 10, 47 : 1, 51 : 17, 52 : 2; 1 Cor. 15 : 34; 1 Tim. 5 : 6; Rev. 3 . 1. This text was spoken in reference to the Jewish people, who, at the time of the coming of the Messiah, were in a low, miserable, and degraded condition. They were morally and spiritually dead. The voice of Jesus was to rouse them from their slumbers. The judgments of God were to awaken them from their lethargy; and *some* — that is, the remnant that was to be saved, those whose names were found written in the book of life — were to come forth to the enjoyment of the blessings and privileges of the Messiah's reign; while others — that is, those whom God had given over to hardness of heart and unbelief — were to be aroused only to relapse, or fall back into a more miserable and degraded condition than before. For an explanation of the phrase "everlasting life," see Chapter XVI.

We will close the examination of this text with the following brief extract. "It is agreeable to fact, that, on the day of Pentecost, three thousand Jews awoke to the everlasting life imparted by the gospel, by believing in Jesus. Such, also, was the case with multitudes more of them, as the history of the Acts of the Apostles shows. Though the spirit of slumber had seized the Jewish nation, — though they had eyes, and saw not, and ears, but heard not, — yet the apostle declares that there was a remnant according to the election of grace. See Romans 11. This part awoke to everlasting life, or entered into the everlasting kingdom of Christ, and had peace and joy in believing. They heard the voice of the Son of God, and lived. See John 5 : 21, 25, and 28, 29. Compare Eph. 5 : 14. The rest slept on till the wrath of God came upon them to the uttermost. They all at last awoke, but it was to shame and everlasting contempt, in being dispersed among all nations, and they have become a by word and an hissing even unto this day. Jeremiah, in chap. 23 : 39, 40, predicted this very punishment, and calls it an '*everlasting reproach*, and a *perpetual shame*.'" — See *Balfour's Second Inquiry*.

Our Lord, in John 5 : 28, 29, evidently has allusion to the same time, and to the same events. "Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his

voice, and shall come forth; they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation." It has been supposed by many that this passage refers to the literal resurrection of mankind from natural death. But to this view of the text we oppose the following objections: 1. It is inconsistent with the general theory of those who advocate this opinion. They maintain that, subsequently to the general resurrection, there is to be a day of general judgment. But this text says not a word about a judgment after the resurrection spoken of. On the contrary, those who were in the graves were to come forth, some "*to the resurrection of life*," and some "*to the resurrection of damnation.*" That is, they were to come forth to a state and condition to which they had been adjudged previously to the resurrection spoken of. 2. In those passages of the New Testament which obviously relate to the resurrection from natural death, nothing is said about a *retribution* to follow that resurrection. See fifteenth chap. of 1 Cor., and 1 Thess. 4: 13—18. This is an important fact, and one which ought constantly to be borne in mind. 3 It is not said in this text that all who were in *their graves* were to come forth, but all who are in *the graves*. That is, as we have seen above, *in the graves of sin*, in a low and degraded condition, represented under the figure of their being dead, and in the burial-places of the dead. 4. The word here rendered *graves* is not *hades*, but it is a word which signifies *tombs*, *sepulchres*, or the literal burial-places of the dead. Now, whenever the resurrection of mankind from natural death is spoken of in the New Testament, it is spoken of as a resurrection from *hades*, or from the state of death. It is never spoken of as a resurrection from the tombs, sepulchres, or literal graves. 5. The wicked are frequently represented in the New Testament as being *lost*, *dead*, &c., when nothing more than moral death is intended. John 5: 25, "Verily, verily, I say unto you, The hour is coming, and *now is*, when *the dead* shall hear the voice of the Son of God; and they that hear shall *live*." Luke 15: 24, "For this my son was *dead*, and is *alive* again; he was *lost*, and is *found*." Eph. 3: 14, "Awake, thou that sleepest, and *arise* from the *dead*, and Christ shall give thee light." 1 Tim. 5: 6, "But she that liveth in pleasure is *dead* while she liveth." To be delivered from this state of moral death, is to experience a resurrection to life. Eph. 2: 1, "And you *hath he quickened*, who

were dead in trespasses and sins." John 5: 21, 24, "For as the Father raiseth up the dead and quickeneth them; even so the Son quickeneth whom he will. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, *hath everlasting life*, and shall not come into condemnation; but *is passed* from *death* unto *life*." In the Old Testament, the wicked Jews are represented as not only dead, but as buried and in their graves. And their being raised from the degraded condition which they were in is represented under the figure of their coming up out of their graves. Ezek. 37: 12, 13, 14, "O my people, I will open your *graves*, and cause you to *come up* out of your *graves*, and bring you into the *land of Israel*. And ye shall know that I am the Lord, when I have opened your *graves*, O my people, and brought you up out of your *graves*, and shall put my spirit in you and ye shall *live*, and I will place you in your own *land*." This language was spoken of the Jews at the time of their captivity in Babylon. The Jews, in the time of our Saviour, were placed in similar circumstances to those of their fathers, to whom the language of Ezekiel was applied. There can be no doubt that Jesus, in John 5: 28, 29, had his eye on the passage in Daniel which we have just considered, and borrowed his language partly from that and partly from the passage in Ezekiel. If, therefore, the language of the New Testament is to be explained by the use of the same or similar language in the Old, then it must be perfectly plain that this passage in John has been generally misunderstood, and that it must be applied to the same time and events as the passage in Daniel.

We now come to those passages in the New Testament in which the terms everlasting, forever, &c., are applied to punishment. The first that presents itself is,

8. Matt. 18: 8. Wherefore, if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than, having two hands, or two feet, to be cast into *everlasting fire*.

This language was addressed by our Lord to his own immediate disciples. In the very outset of our examination of this text we inquire, What evidence is there that it has any reference to another world? Certainly there is not a particle of evidence of this kind. If it be asked, "How could the *fire* here spoken of be *everlasting*, unless it is to burn in eternity?" we answer by asking, How could

the fire burn on the Jewish altar *forever*, unless it burns in eternity? How could the Jews hold the land of Canaan for an *everlasting* possession, unless they possess it in eternity? And how could an *everlasting* reproach and a *perpetual* shame be experienced by the Jews, unless they experience it in eternity? Again, how can the gospel of Christ be called the *everlasting* gospel, unless it will be preached in eternity? And how could the disciples of Christ be said to have *everlasting* life while living in this world? If the reader will consult Chapter X. of this book, "On the scripture usage of the term fire, and the phrases everlasting and eternal fire," he will see that the term fire is frequently employed to represent God's temporal judgments on men in this world, and that it is not once used to represent punishment in a future state of existence. The "everlasting fire" spoken of in this text is, in verse nine, called "hell or Gehenna fire." We have shown that the word Gehenna signifies the valley of Hinnom, and that this valley was used by the ancient prophets, and by Jesus Christ, as an emblem of that awful calamity, or judgment, which came on the unbelieving Jews. See Chapter I. of this book. Now, the obvious meaning of the text is this: that, if the disciples suffered anything whatever to draw them from their attachment to their Master, so that they renounced the faith of Jesus, and went back to the unbelieving Jews, they should be involved in that judgment which is here represented under the figure of fire, and which destroyed the lives of millions of the Jews, and doomed the rest to pine away in captivity and in despair. It was, therefore, better for the disciples to suffer some temporary deprivations, some losses and crosses, and inherit the blessings of the Messiah's reign, than to refuse to do this and be overwhelmed with the Jews in one common ruin.

9. Matt. 25: 41. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into *everlasting* fire, prepared for the devil and his angels.

The "*everlasting* fire" here is the same spoken of in the passage we have just been considering. The remarks on it there are equally applicable here. If it is asked, "What is meant here by the 'devil and his angels?'" we answer: We have shown, in Section II. of this book, on the "Bible doctrine concerning the devil," that the word devil is not used in the Bible to signify a fallen angel, nor a personal evil spirit; but that it is used to signify an enemy, an

opposer, an accuser, &c. It is used here to signify the unbelieving Jews, who were the enemies of Christ, and opposers of his religion. The word angel signifies a messenger, either good or bad, and is just as applicable to human as spiritual beings. It is used here to signify those who were acting under the influence or direction of the unbelieving Jews. Such were their messengers, or emissaries. It probably signifies the Gentile converts to Judaism, who are acknowledged to have been even more violent, persecuting, and bitter in their opposition to the gospel, than the Jews themselves. But this will be made more plain in our remarks on the next passage.

10. Matt. 25 : 46. And these shall go away into *everlasting* punishment : but the righteous into life eternal.

There is not a passage in the Bible that is more frequently quoted, or more confidently relied on for proof of the doctrine of endless punishment, than this. We suppose that, if the believers in this doctrine can be satisfied that it is not taught in this text, they will be willing to concede that it is not taught in the Bible. Let us, therefore, give it a fair, and careful, and candid investigation.

The text forms the conclusion of the celebrated parable of the sheep and goats. The first question to be considered is, Does this parable have any relation to the concerns of another world ? If this question is answered in the affirmative, then the following inferences are perfectly plain and undeniable : 1. Calvinism, or the doctrine of election and reprobation, is false. It is not said to those who were placed on the right hand, " Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world ; for God out of his mere good pleasure was pleased to *elect* you to the enjoyment of his favor and everlasting life." Nor is it said to those on the left hand, " Depart, ye cursed, &c., for God was pleased to pass you by, and foreordain you to everlasting wrath." No. Those on the right hand were placed there because their *works* or *deeds* had been good, and those on the left because their *works had not been good.* 2. It is equally undeniable that mankind are not to be admitted into heaven because they have exercised faith in the gospel while on earth, nor because they have been born again, nor because they have experienced any miraculous change of nature whatever, nor because they have made a profession of religion, nor because they have joined any particular church. Nor are mankind

to be excluded from heaven, and to go to hell, because they have not been born again, nor exercised faith in the gospel, nor experienced a radical change of nature, nor made a profession of religion nor joined a particular church. No. They are to go to heaven because their *works have been good.* And some are to be excluded, and go to hell, because their *works have not been good.* 8. Mankind are not to be saved by *grace*, nor is immortality and endless enjoyment in a future state the *gift of God;* but these things are conferred as the reward of merit. The King says to those on the right hand, "Come, ye blessed of my Father, inherit the kingdom, &c., *for* I was an hungered, and *ye gave me meat*. I was thirsty, and *ye gave me drink:* I was a stranger, and *ye took me in:* naked, and *ye clothed me:* I was sick, and *ye visited me:* I was in prison, and *ye came unto me.*" And to those on the left hand he says, "Depart from me, ye cursed, &c., *for* I was an hungered, and *ye gave me no meat:* I was thirsty, and *ye gave me no drink:* I was a stranger, and *ye took me not in:* naked, and *ye clothed me not:* sick and in prison, and *ye visited me not.*" And when those on the right hand inquire when they had done these good deeds, the King answers, "Inasmuch as ye have done it unto one of the least of these *my brethren, ye have done it unto me.*" When those on the left ask when they had neglected to perform these duties, the King answers, "Inasmuch as ye did it not to one of the least of these, *ye did it not to me.*" Hence it is plain, that if this parable is to be applied to a future judgment, and the concerns of another world, it overthrows the whole scheme of gospel grace, and converts that which is the "*gift of God, not of works lest any man should boast,*" into a reward which is an equivalent for our good works.

But that this parable has no relation to the concerns of another world, is evident from the following considerations:

1. *The 24th and 25th chapters of Matthew evidently form one continued discourse, which was delivered by our Lord in answer to a question put to him by his disciples in relation to the time of his coming, and the destruction of Jerusalem.* The 24th chapter commences thus: "And Jesus went out, and departed from the temple: and his disciples came to him for to show him the buildings of the temple. And Jesus said unto them, See ye not all these things? Verily I say unto you, There shall not be left here one

stone upon another that shall not be thrown down And as he sat upon the Mount of Olives, the *disciples* came unto him *privately*, saying, Tell us, when shall these things be? and what shall be the sign of *thy coming*, and of the end of the world?" The phrase "end of the world," here, is what has led many to conclude that our Lord blends with the subject of the destruction of Jerusalem the subject of the destruction of the material world. But this is a very great mistake. The word which is rendered world here, is not "kosmos," a word which signifies the material world, but "aion," a word which is expressive of duration, and not of substance, and which signifies an age or dispensation. Hence, Campbell, Clarke, Wakefield, Whitby, Thomas Newton, and others, render this phrase, "the conclusion of the age," "the conclusion of this state," "the end of this age," or "the end of this dispensation." For a further explanation of this phrase, see Chapter IX. of this work. The question of the disciples then was, "What shall be the sign of thy coming, and of the end of the Mosaic or legal dispensation?" But that the question of the disciples did not relate to the end of this material world, is further evident from the fact that neither Mark nor Luke, in their account of this discourse, say anything about the end of the world. This fact shows that they did not understand by this phrase what many understand by it in our day. Mark says, "And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings are here! And Jesus answering, said unto him, Seest thou these great buildings? there shall not be left one stone upon another that shall not be thrown down. And as he sat upon the Mount of Olives over against the temple, Peter, and James, and John, and Andrew, asked him *privately*, Tell us when shall these things be? and what shall be the sign when *all these things shall be fulfilled?*" Mark 13: 1, 3, 4. Luke says, "And as some spake of the temple, how it was adorned with goodly stones and gifts, he said, As for these things which ye behold, the days will come in the which there shall not be left one stone upon another that shall not be thrown down. And they asked him, saying, Master, but when shall *these things be?* and what sign will there be when *these things shall come to pass?*" Luke 21. 5—7. It is evident, from these quotations, that the disciples understood our Lord's discourse to relate solely and entirely to the destruction of

the temple and city of Jerusalem. In both these chapters our Lord speaks particularly and frequently of his coming. He mentions it ten times in the 24th, and six times in the 25th. See Matt. 24: 3, 27, 30, 37, 39, 42, 46, 48, 50, and 25: 6, 10, 13, 19, 27, 31. But he gives no hint, or intimation whatever, that the coming mentioned in the 25th was any different in its nature, or was to take place at any different time than the coming spoken of in the 24th. Again, let it be borne in mind that the language of the 24th and 25th chapters of Matthew, to whatever it may relate, was addressed by our Lord to his own immediate disciples, and in the hearing of no other persons. Now, our Lord, in both chapters, addresses the disciples as if he expected they would be alive when the events predicted should take place. Matt. 24: 6, "And *ye* shall hear of wars, and rumors of wars." Verse 15, "When *ye*, therefore, *shall see* the abomination of desolation." Verse 20, "But pray *ye* that *your flight* be not in the winter." Verse 23, "Then, if any man shall say unto *you*," &c. Verse 33, "So likewise *ye* when *ye shall see all these things*," &c. Matt. 25: 13, "Watch, therefore, for *ye* know neither the day nor the hour wherein the Son of Man cometh." Once more. The instructions which our Lord gives to his disciples are precisely the same in both chapters. In chapter 24: 42, 44, he insists upon the duty of the disciples to be watchful. "Watch, therefore, for ye know not what hour your Lord doth come. Therefore, be *ye* also ready; for in such an hour as *ye* think not the Son of Man cometh." In the 25th chapter he insists upon the same duty. The 1st to the 12th verse contains the parable of the wise and foolish virgins. The design of this parable is clearly seen from the moral which Christ himself draws from it. See verse 13. "Watch, therefore, for *ye* know neither the day nor the hour wherein the Son of Man cometh." In chapter 24: 45, the duty of faithfulness is insisted on. "Who, then, is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?" The same duty is inculcated in the 25th chapter. The 14th to the 30th verse contains the parable of the talents. Every one can see that this parable was designed to enforce the same duty of faithfulness. And, again, the consequences which our Lord states would follow according as the disciples were watchful and faithful, or not, are the same in both chapters. In chapter 24, from the 46th to the 51st verse, these

consequences are clearly stated. "Blessed is that servant whom his lord, when he cometh, shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming, and shall begin to smite his fellow-servants, and to eat and drink with the drunken, the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth." In the 25th chapter, from the 28th to the 30th verse, the same consequences are stated. "Take, therefore, the talent from him (the slothful servant), and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance; but from him that hath not, shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth." From the similarity of the instructions contained in both chapters, and the peculiarity of the style in the 25th, it is evident that what is contained in the 24th is put into a parabolic form in the 25th, and that the latter was designed to illustrate and enforce the same truths that are contained in the former. Lastly, that these two chapters form one connected discourse upon the same subject, is further evident from the fact that the 25th chapter commences with the word *then*. The word *then* refers to something which had been previously stated. "*Then*" — when? What other time could this refer to but the period which is clearly stated in the 24th chapter? It is pretty generally acknowledged, at the present day, that the whole of the 24th chapter relates to the destruction of Jerusalem. If this be true, it clearly follows that the word *then*, with which the 25th chapter commences, shows conclusively that all that is contained in the 25th was to be fulfilled when Jerusalem should be destroyed.

2. Another fact which shows that the parable of the sheep and goats has no relation to another world is, that *not one word is said in the parable, nor in the 24th and 25th chapters of Matthew, about a resurrection.* Now, it is thought by those who apply it to another world, that it relates to a judgment to take place in another world, and that this judgment is to take place immediately after the resurrection. How, then, is it to be accounted for that Christ

throughout his whole discourse, was entirely silent respecting the resurrection?

3. It is also a fact, that *not one word is said in this parable, nor in the whole discourse with which it is connected, about a judgment in another world.* Christ, to be sure, speaks about the gathering of the nations before him, but he does not say this gathering would take place after death, nor after the resurrection, nor in a future world. On the contrary, he affirms that it was to take place at the time of his coming. What time this was to be we shall see presently.

4. Another important fact is, that *although Mark and Luke have recorded the substance of what is contained in the 24th chapter, yet neither of them have recorded what is contained in the 25th.* This shows that in *their estimation* the 25th chapter was a mere amplification of the same subject that is treated upon in the 24th. How can it be supposed, now, that Mark and Luke understood the 24th chapter to be on the subject of the destruction of Jerusalem, and the 25th on the subject of a future general judgment, to be followed by the endless happiness of a portion of mankind, and the endless misery of the rest; and yet, that they should record the former and not the latter? Can it be supposed, we ask, that they could attach so much importance to a subject of such comparatively little importance as the one, and none at all to a subject of such vast, such infinite importance, as the other? Such a supposition is absolutely inadmissible.

Let us now more particularly examine the parable itself, and see if there is anything contained in it which would lead us to suppose that it refers to anything beyond the present world. The parable, then, commences thus: "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations," &c From this it is evident that everything contained in the parable was to take place "*when the Son of Man should come in his glory.*" Well, when was this coming to take place? This is an important question; because on the answer to it depends the application of the whole parable. We presume it will not be disputed that Jesus knew as much about the time when he should make his appearance as any other person. Let us, then, appeal to his own testimony on this point. We have shown that the 24th and 25th

chapters of Matthew form one connected discourse, and that the coming of Christ is frequently spoken of in both chapters. Well, is there anything said in either of these chapters respecting the *time* when this coming was to be? We answer, that although Jesus acknowledges that the precise day and hour were known to God only (see Matt. 24: 36, Mark 13: 32), yet *he* did know that it would take place within a certain period of time, and that period is clearly stated in both chapters. We have already shown that Christ addresses his disciples, in both chapters, as if his coming was to take place during their natural lives. But in the 24th chapter there is something even more definite than this. Our Lord says (see from the 29th to the 34th verses), "*Immediately* after the tribulation of those days (the days just preceding the destruction of Jerusalem) shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and *then shall appear the sign of the Son of Man in heaven:* and then shall all the tribes of the earth mourn, *and they shall see the* SON OF MAN COMING *in the clouds of heaven with power and great glory.* And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. Now learn a parable of the fig-tree: When his branch is yet tender and putteth forth leaves, ye know that summer is nigh: so likewise *ye*, when *ye* (the disciples) *shall see all these things*, know that it is near, *even at the doors.* Verily I say unto *you*, *This generation shall not pass till* ALL THESE THINGS *be fulfilled.*" Compare Mark 13: 24—30, "But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are in heaven shall be shaken. *And then shall they see the* SON OF MAN COMING in the clouds, with great power and glory. And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven. Now learn a parable of the fig-tree: When her branch is yet tender, and putteth forth leaves, ye know that summer is near: so *ye*, in like manner, when *ye shall see these things come to pass, know that it is* NIGH, EVEN AT THE DOORS. Verily I say unto *you*, *That this generation shall not* pass till ALL THESE THINGS *be done.*" See also Luke 21: 25—32, "And

there shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for those things which are *coming on the* earth: for the powers of heaven shall be shaken. *And then shall they see the* SON OF MAN COMING in a cloud, with power and great glory. And when these things begin to come to pass, then look up, and lift up *your* (the disciples) heads; for your redemption (from the persecutions and trials which they had endured) *draweth nigh.* And he spake to them a parable: Behold the fig-tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise *ye, when* YE *see these things come to pass,* know *ye* that the KINGDOM OF GOD *is nigh at hand.*" From this last quotation we learn that the "*coming of the Son of Man,*" and the "*coming of the kingdom of God,*" are synonymous expressions. And the uniform testimony of the New Testament is, that although the kingdom of God, or Gospel dispensation, commenced when Christ commenced his ministry, yet it was not permanently established until Christ's coming at the destruction of Jerusalem, at which time the power of the holy people was scattered, and the children of the kingdom obtained rest from the persecutions which they had endured from the cruelty of this persecuting power. Hence, the coming of the Son of Man is frequently connected with the coming of the kingdom of God. See Matt. 16: 27, 28, "For the Son of Man shall come in the glory of his Father, with his angels; and then shall he reward every man according to his works. Verily I say unto you, There be some standing here *which shall not taste of death till they* SEE THE SON OF MAN COMING IN HIS KINGDOM." Mark 8: 38; 9: 1, "Whosoever, therefore, shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of Man be ashamed when he cometh in the glory of his Father with the holy angels. And he said unto them, Verily I say unto you, That there be some of them that stand here *which shall not taste of death till they have seen the* KINGDOM OF GOD COME *with* POWER." Luke 9: 26, 27, "For whosoever shall be ashamed of me, and of my words, of him shall the Son of Man be ashamed when he shall come in his own glory, and in his Father's, and of the holy angels. But I tell you of a *truth,* There be some standing here *which shall not taste of death*

till they SEE THE KINGDOM OF GOD." For further testimony on this subject, see Chapter VII.

The passages which we have quoted, if they mean anything at all, establish the fact, beyond all controversy or cavil, that the second coming of Christ was to take place at the destruction of Jerusalem; and at that time the kingdom of God was to come with power; the preachers and professors of Christ's Gospel to be rewarded, every man according to his works; and the unbelieving and persecuting Jews to be punished as their crimes and iniquities deserved. He who denies this, must deny the positive and direct testimony of Jesus himself; and if he contends that no such coming of Christ took place at that time, he must also adopt the necessary conclusion, namely, that Jesus was one of the greatest impostors, or foolish fanatics, the world ever saw. If no such coming took place at the time specified, then our Lord either intended to deceive his disciples, or was himself deceived. Bear in mind, then, reader, that what is contained in this parable was to be fulfilled at the time of the coming of the Son of Man. And remember that we have proved, by the explicit testimony of Christ himself, that that coming was to take place at the time of the destruction of Jerusalem, and during the lifetime of some of his own immediate disciples. You cannot fail now to see the true meaning and application of the parable. The design of the parable was twofold 1. To prefigure the separation which would take place between the true and false professors of Christ's religion, when he should come in judgment upon the Jewish people. Then those who had been faithful in their Master's cause, who had been watchful, and on the look-out for the signs, which Christ predicted would precede that judgment; those who had practised the religion they professed, fed the hungry, clothed the naked, visited the sick, &c., would be accounted worthy to escape those calamities which were coming upon the earth, and to inherit the kingdom of God, or the blessings of the gospel dispensation. Whereas, those who had been unfaithful, who had not improved their talents, had been hypocritical in their profession of the gospel, and had neglected to be on the watch, would be taken by surprise; the Son of Man would come when they looked not for him, and they would be overwhelmed with the Jews in one common ruin. Accordingly, when the faithful Christians saw the approaching destruction, they fled from the place of danger, were

gathered into the city and country of Pella, a mountainous region beyond the river Jordan, and were saved; while upon the unfaithful Christians and ungodly Jews the wrath of God came to the uttermost. This separation is represented in the parable under the figure of separating sheep from goats. In the following parables the same thing is represented by different figures. Matt. 3: 12, "Whose fan is in his hand, and he (Christ) will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." [For the meaning of the phrase "unquenchable fire," see Section X.] Matt. 13: 24—30, "Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field; but while men slept, his enemy came, and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence, then, hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest, while ye gather up the tares, ye root up also the wheat with them. Let both grow together *until the harvest;* and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn." Our Lord, in his own explanation of this parable, fixes the time for its fulfilment at the end of the age. Matt. 13: 37—43. "He that soweth the good seed is the Son of Man; the field is the world (kosmos); the good seed are the children of the kingdom; but the tares are the children of the wicked one [the word 'one' here is supplied by the translators]; the enemy that sowed them is the devil [for the meaning of the word 'devil' see Chapter II.]; the harvest is the end of the world (aion) [for the meaning of the phrase 'end of the world' see Chapter IX.]; and the reapers are the angels (that is, the messengers of the gospel). As, therefore, the tares are gathered and burned in the fire; so shall it be in the end of this world (aion). The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire [for the meaning of the phrase 'furnace of fire' see Chapter XII.]: there shall be wailing and gnashing of teeth. Then

shall the righteous shine forth as the sun in the kingdom of their Father." Matt. 13: 47—50, "Again, the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and set down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world (aion); the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth." But again. 2. This parable was designed to represent or prefigure the separation which took place between the Jews and Gentiles. "When the Son of Man shall come in his glory, &c., then shall he sit upon the throne of his glory: and before him shall be gathered all *nations;* and he shall separate *them* one from another, as a shepherd divideth his sheep from the goats." Separate *them* — what? Why, evidently, the nations that were to be gathered before him. Now, does any man believe that a separation of nations will take place at a future day of judgment in eternity? Certainly not. Then this can have no reference to such a judgment; for the separation here spoken of is a separation of *nations*, and not of individuals. Well, what will the Son of Man do with the nations thus separated from each other? "And he shall set the sheep on his right hand, but the goats on the left." Verse 33. No one will dispute that to be placed at the right hand of God signifies to be brought into the enjoyment of his favor and blessings; and that to be placed at his left hand signifies to be brought under his displeasure, and to be deprived of his blessings and favor. Now, the Jews had long been the peculiar and favored people of God: "to them pertained the law, and the adoption, and the covenant, and the promises;" and to them "were committed the oracles of God." But the Gentiles had long been "without hope and without God in the world." But a change was now to take place. God's ancient covenant people were to be deprived of their blessings and privileges, to incur the censure and condemnation of High Heaven, to experience His wrath and curse, and to be banished from their country, their firesides, and their homes. On the other hand, the Gentiles were to be converted to the gospel, embrace it in its fulness, be "delivered from the power of darkness, and translated into the kingdom of God's dear Son;" they were to come into the possession of the blessings and privileges of the gospel, inherit ever-

lasting life, and come into the possession of "the kingdom prepared for them from the foundation of the world." All this had been clearly foretold by Christ before. On one occasion, when addressing the Jews, he says, Matt. 8: 11, 12, "And I say unto you, That many shall come from the east, and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: but the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth." Again, Matt. 21: 43, "The kingdom of God shall be taken from you, and given to a *nation* bringing forth the fruits thereof." The same thing is spoken of in Acts 13: 44—47, "And the next Sabbath-day came almost the whole city (of Antioch) together to hear the word of God. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should *first have been spoken to you;* but seeing ye put it from you, *and judge yourselves unworthy of everlasting life,* LO, WE TURN TO THE GENTILES: for so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth." And Paul says of these very Jews, Rom. 11: 7—10, "What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, *and the rest were blinded;* (according as it is written, *God hath given them the spirit of slumber,* eyes that they should not see, and ears that they should not hear) unto this day. And David saith, Let their table be made a snare, and a trap, and a stumbling-block, and a recompense unto them: let their eyes be darkened, that they may not see, and bow down their back always." Of the Gentiles Paul says, Eph. 2: 11—19, and 3: 1—8, "Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants, having no hope, and without God in the world: but now, in Christ Jesus, ye, who sometimes were far off, are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments con-

tained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby; and came and preached peace to you which were afar off, and to them which were nigh. For through him we both have access by one Spirit unto the Father. *Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God.*" "For this cause I, Paul, the prisoner of Jesus Christ for you Gentiles, if ye have heard of the dispensation of the grace of God which is given me to you-ward: how that by revelation he made known unto me the mystery, as I wrote afore in few words; whereby, when ye read, ye may understand my knowledge of the mystery of Christ, which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; *that the Gentiles should be fellow-heirs*, and of the same body, and *partakers of his promise in Christ by the Gospel*: whereof I was made a minister, according to the gift of the grace of God, given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, *that I should preach among the* GENTILES the unsearchable riches of Christ." In the eleventh chapter of Romans, Paul tells the Gentiles, that through the fall of the Jews salvation came to the Gentiles, that the diminishing of the Jews was the riches of the Gentiles, that the Jews were the enemies of the gospel for the sake of the Gentiles, and that through the unbelief of the Jews salvation had come to the Gentiles. Hence, he says to them, "Behold, therefore, the goodness and severity of God: on them which *fell*, severity; but toward *thee*, goodness, if thou continue in goodness; otherwise thou also shalt be cut off. And they also, if they abide not still in unbelief, shall be graffed in: for God is able to graff them in again."

The persons, then, who were to go away into everlasting punishment were the unbelieving Jews and the false professors of Christ's religion. These are represented under the figure of goats, chaff, tares, and bad fishes. They are also called foolish virgins, evil servants, and wicked and slothful servants. Those who were to go into life eternal were the Gentiles and the faithful disciples of Christ. They are represented under the figure of sheep, wheat, and good fishes. They are also called wise virgins, and faithful serv

ants But, it may be asked, "What everlasting punishment was to be experienced by the first class?" We answer, they were to go into everlasting fire, — that is, experience those judgments of God which we have shown are represented under the figure of fire. They were to have their portion with hypocrites, experience weeping and gnashing of teeth, be shut out of the marriage-feast, have their talents taken from them, be placed on the left hand of God, be cast into outer darkness, be overwhelmed in the approaching destruction, experience trouble and tribulation such as had never been before, nor ever should be again. They were to be exiled from their homes, banished from their country, carried captives among all nations, become a by-word and an hissing, and experience an everlasting reproach and a perpetual shame. The tremendous and awful judgment which is represented by these figures the Jews experienced, and have been experiencing, for a period of one thousand eight hundred years. How much longer it is to continue God only knows; but, according to the scripture usage and meaning of the word everlasting, it has continued now sufficiently long to justify the application of that term to the punishment which they have endured. They have suffered this punishment now longer than they possessed the land of Canaan, longer than the Levitical priesthood endured, and longer than the everlasting covenant continued. But that their punishment is not to be absolutely endless in duration, is evident from the fact that Paul teaches the eventual salvation of the entire Jewish race. Rom. 11: 25—32, "For I would not, brethren, that ye should be ignorant of this mystery (lest ye should be wise in your own conceits), that blindness in *part* [not total blindness] is happened to Israel, *until* [here is a limitation of it] the fulness of the Gentiles be come in. *And so all Israel shall be saved;* as it is written, There shall come out of Sion the *Deliverer*, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins. As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief; even so have these also now not believed, that through your mercy *they also may obtain mercy. For God hath concluded them* ALL *in* UNBELIEF, *that he might have* MERCY

upon ALL." Again, that this punishment is not strictly endless in duration is further evident from the fact, that the word kolasis, rendered punishment in this text, signifies *correction* for the benefit of the offender. Donnegan defines it thus: "*Kolasis*, the act of clipping or pruning — *generally*, restriction, restraint, reproof check, chastisement." *See* "*Donnegan's Greek and English Lexicon*," p. 767. In this, Parkhurst, Dr. Belsham, Simpson, and the Editors of the "Improved Version," agree. This corresponds with the nature of punishment as it is represented in the Bible. See Heb. 12: 6—11.

If it is asked, "What eternal life was to be experienced by the righteous?" — we answer, they were to experience salvation from the impending ruin; to be gathered among the elect from the four winds, from one end of heaven to the other; to be made rulers over all the Master's goods; to go in with the Bridegroom to the marriage; to enter into the joy of their Lord; to be placed on the right hand of God; and to inherit the kingdom prepared for them from the foundation of the world. The word eternal, here applied to the life enjoyed by the believer under the Gospel dispensation, is used not to signify or express the *duration* of that life, but the *nature*, the *quality*, or the *kind*, of it. This life is called *eternal* for five reasons. 1. To distinguish it from the life enjoyed by those living under the Law or Legal dispensation. That is never called eternal or everlasting life. The phrase, "everlasting life," does not occur but once in the Old Testament, and is then used with reference to the life imparted by the Gospel. 2. Because those who are in the possession of this life enjoy it *continually*, *unceasingly*, *uninterruptedly*, and *perpetually*. One definition of the word here rendered eternal, is *perpetual*. 3. Because it is a life to be enjoyed in the "everlasting kingdom of our Lord Jesus Christ." Christ's kingdom is called everlasting, yet it is to come to an end. Paul teaches that Christ shall "deliver up the kingdom to God, even the Father, and he himself become subject to him that did put all things under him." See 1 Cor. 15: 24—28. 4. Because it is a life to be enjoyed under the dispensation of the "everlasting Gospel." The Gospel is called everlasting, yet no one supposes it will be preached throughout the ceaseless ages of eternity. 5. Because it is a life imparted by that Gospel which brings "life and immortality to light." Hence, the believer in this Gospel lives in the constant

enjoyment of a hope "full of immortality," and in the perpetual anticipation of an inheritance "incorruptible, undefiled, and that fadeth not away." Bear in mind, reader, that the question is not, How has this subject been understood in ages past? How was it understood by the Apostolic and Christian fathers? How was it understood by John Calvin, Martin Luther, or John Wesley? How was it understood by the different sects and denominations in Christendom? — nor, How is it understood by the learned doctors of the church in our day? No, no, these questions are of no importance whatever, except to gratify an idle curiosity. The all-absorbing question is, How did Christ understand it? and What is the *true* meaning and application of the parable of the sheep and goats? Neither is the question, What has *been* understood, and what do *we* understand, by the terms eternal, everlasting, &c.? No, the question is, What are these terms used to signify in the Bible? If we will allow Christ to define his own terms, and explain his own language, and at the same time acknowledge him to be correct in such definition and explanation, the subject is perfectly clear and plain. "Hear ye him," then. John 17: 3, "*And this* IS LIFE ETERNAL, *that they might* KNOW THEE, *the only true God, and Jesus Christ whom thou hast sent.*" John 6: 54, "Whoso eateth my flesh, and drinketh my blood, HATH ETERNAL LIFE, and I will raise him up at the last day." [For meaning of the phrase "last day," see Chapter VIII.] John 5: 24, "He that *heareth* my word, and *believeth* on him that sent me, HATH EVERLASTING LIFE."

All important objections to the view which we have presented of this subject have been answered as we passed along, except three. Those three will now be stated and replied to.

1. It is objected, that *the view which we have advocated respecting the time of Christ's coming is contrary to fact, inasmuch as no personal appearing of Christ took place at the destruction of Jerusalem.* To this we reply, that we have shown, by the testimony of Jesus himself, that there was to be *a coming* of the Son of Man at that time. Now, whether this was to be a *personal coming*, or whether Christ was to make a *visible, personal appearance*, or not, depends altogether upon the fact whether he *did*, or *did not*, appear in such manner at that time. If we admit that Jesus was what he claimed to be, then his authority is indisputable on this point. If, therefore, no personal appearance of Christ took place at

the destruction of Jerusalem, we have a right to conclude that no such coming was had reference to. That there was a visible appearance of Christ at that time, we have no proof; that there was not is very probable, and, therefore, we conclude no such coming was alluded to. If it be asked, "What kind of coming then was alluded to?" — we answer, it was a coming in *power* and *glory*, a *manifestation* of Christ's power in the destruction of his enemies, and the salvation of the Christian believers. And here we remark that any particular or special manifestation of God's power, either in saving or punishing mankind, is called in the Scriptures a coming of God. Ex. 19: 9, "And the Lord said unto Moses, Lo, I *come* unto thee in a thick cloud." Ex. 20: 24, "I (God) will *come* unto thee (Moses), and bless thee." Ps. 50: 3, "Our God shall *come*, and shall not keep silence; a fire shall devour *before him*, and it shall be very tempestuous round about him." Isa. 35: 4, "Say to them that are of a fearful heart, Be strong, fear not; behold, your God will *come* with vengeance, even God with a recompense; he will *come* and save you." Isa. 40: 10, "Behold, the Lord God will *come* with strong hand, and his arm shall rule for him; behold, his reward is with him, and his work before him." Isa. 66: 15, "For behold, the Lord will *come* with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire." Hosea 6: 3, "And he (God) shall *come* unto us as the rain, as the latter and former rain unto the earth." Hosea 10: 12, "For it is time to seek the Lord, till he *come* and rain righteousness upon you." Mal. 4: 6, "And he (Elijah) shall turn the heart of the fathers to the children, &c., lest I (God) *come* and smite the earth with a curse." No one supposes that the *comings* spoken of in these texts allude to a personal, visible appearance of God, but only to a manifestation of his power. Christ, in speaking of his special interference in rewarding his faithful followers, and punishing the rebellious Jews, adopts the figurative language of the prophets, and represents it in the same light that they represent the manifestations of God's goodness and displeasure under the Legal dispensation. If we carefully notice the language which Christ employs when speaking of his coming, we shall see that he did not mean to be understood that it was to be a visible, personal appearance. Matt. 24: 23—28, "Then if any man shall say unto you, Lo, here is Christ, or there, believe it not; for there

shall arise false Christs, and false prophets, and shall show great signs and wonders, insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore, if they shall say unto you, Behold, he is in the desert, go not forth; Behold, he is in the secret chamber, believe it not." This language was evidently designed to caution the disciples against supposing that he was to appear personally and visibly at that time. But he adds, "For *as* the lightning cometh out of the east, and shineth even unto the west, *so also shall the coming of the Son of Man be.*" From this we learn that his coming was to be sudden, and to some, at least, unexpected; and as the reflection of the lightning might be seen without seeing the lightning itself; so might Christ's power and glory be manifested and seen without beholding his person. He immediately adds, "For wheresoever the *carcass* is, there will the *eagles* be gathered together." It is generally conceded, that by the carcass here is meant the Jewish people, and by the eagles, the ensigns of the Roman army. This, then, is a plain declaration that his coming consisted in bringing upon Jerusalem the Roman army, which should destroy the Jews, and work deliverance for the Christians from their persecuting power. Again, Christ, in Mark 8: 38, and 9: 1, expressly calls his coming, a coming in the "glory of his *Father.*" No one would infer from this, that God was personally to appear at that time. Well, in Luke 9: 26. 27, he expressly calls it a coming in "his own glory." "When he cometh *in his own glory*, and in his Father's, and of the holy angels," &c. Now, as this coming was to be a manifestation of the power and glory of God, and not a visible appearance of God; so, neither was it to be a personal or visible appearance of Christ, but only a manifestation of his power and glory in the manner just related.

2. It is objected that, "*At the coming of Christ, spoken of in this parable, he was to be attended by* ALL THE HOLY ANGELS; *but no such appearance of the angels took place at the destruction of Jerusalem.*" Whether there was to be a real appearance of angels at the coming of Christ, spoken of here, depends altogether upon what kind of angels was referred to. The word angel has a variety of significations, and is applied in a variety of ways in the Bible. It signifies a messenger or agent, and is applied to both good and bad beings. It is applied to human and super-human beings, also to inanimate

objects. This latter application it has in 2 Cor. 12: 7, 8. It is applied to human beings in the following texts: — Matt. 3: 1, and 11: 10; Mark 1: 2; Luke 7: 24, and 9: 52; Phil. 2: 25; 2 Cor. 8: 23; James 2: 25; Rev. 2: 1, 18, and 3: 1, 7, 14. In these passages we find the word applied to John the Baptist; to two of his disciples who were sent to Jesus to inquire whether he was the Messiah or not; to the disciples of Christ, who were sent into a city of Samaria to prepare a place for him; to Epaphroditus, the companion of Paul; an angel or messenger to the church at Philippi; to the brethren of Paul, who were the messengers of the churches; to the spies who were sent to spy out the land of Canaan: and to the ministers of the seven churches of Asia. In Rev. 15: 8, and 16: 1, it is applied to those whom God employs to execute his vengeance. Now, whether Jesus, in this parable, by the word angels, refers to human or super-human beings, must, we think, be considered doubtful. Hence, there are different opinions about it, some inclining to one opinion, some to the other. If we allow that he referred to human beings, then the question arises, What *class* of human beings were referred to? He might have referred to the messengers of the Gospel — all who should be alive at the time of his coming; or to the Roman armies, which were the executors of God's vengeance upon the Jewish nation. The word angels occurs once in this discourse concerning the destruction of Jerusalem, besides in this parable, and there it undoubtedly signifies the messengers of the Gospel. Matt. 24: 31, "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." The same angels might have been referred to in this parable. If we suppose Jesus to allude to the Roman armies, then it may be asked, "How could these messengers be called *holy?*" To this it has been replied that, "they are called holy for the same reason that the people of Israel, the land in which they lived, the temple in which they worshipped, the ministers of the temple, the sacrifices they offered, the vessels and dishes made use of in the temple service, the garments of the priests, and, indeed, all things connected with the religion and state of the Jewish people, are called *holy*." Again, it has been very truly said, that "the term *holy* in scripture does not always refer to moral character, but is frequently applied to persons and things, who, or which, are set apart for particular pur-

poses. Hence, the Roman armies being chosen or selected by Providence, to execute punishment on the Jewish nation, might with propriety be called God's holy agents, messengers, or angels, to execute his purposes." Once more. By comparing Matt. 22: 1—7, and 13: 36—42, it will be seen that what in one parable is represented as to be done by *angels*, is in the other represented as to be done by *armies*. In the one, the Son of Man was to send forth his *armies* and destroy those murderers (the Jews), and burn up their city; in the other, he was to send forth his *angels*, who were to sever the wicked from among the just, and cast out the wicked into a furnace of fire. From the above facts, we think it quite possible that the word angels in this place might have been used with reference to the Roman armies. But again. Christ might have alluded to his own immediate disciples. See Matt. 19 28, "Ye which have followed me in the regeneration, *when the Son of Man shall sit in the throne of his glory*, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Compare this with the commencement of the parable under consideration. "When the Son of Man shall come in his glory, and all the holy angels with him, *then shall he sit on the throne of his glory*." From this it is plain, that, when Christ should sit on the throne of his glory, his disciples were also to sit on twelve thrones. Well, when was this to be? When the Son of Man should "come in his glory." We have shown that this coming took place at the destruction of Jerusalem. This, then, was the time when his disciples were to sit on twelve thrones. But what throne of Christ's glory was this? We answer, it was not literal, but figurative; it was not temporal, but spiritual. No man, we think, will contend that either Christ's throne, or the thrones of his disciples, were literal thrones. What other throne, then, could be referred to, but the throne of Christ's mediatorial kingdom, under which he rules, governs, and judges men, by the power and influence of the truth, or Gospel, which he preached? And, as the same truth was proclaimed by his disciples, and left upon record by them, hence, they are associated with Christ in the moral government of the world; all which is represented under the figure of their sitting on thrones, and exercising power, rule, and authority among men. But it may be asked, "Were all the twelve disciples present at the destruction of Jerusalem?" We answer, we have no proof that they were; nor

was it any more necessary that they should be, than it was that Christ should be there personally. At that time the kingdom of God came with power; the Legal dispensation passed away; the Gospel dispensation became permanently established in the earth; and the reign of Christ and his disciples commenced. This reign will continue until it extends over both Jews and Gentiles; until all are gathered into one fold; until Christ has "put down all rule, and all authority, and power." If we allow that Christ, in this parable, by the word angels refers to super-human beings, the objection we are considering is of no force; for we have shown that Christ's coming was not to be personal; and, as there was to be no personal appearance of Jesus Christ himself at that time, so neither was there to be a personal appearance of angels. Besides, we have shown that it was quite possible that all that was meant when Christ is represented as being attended by angels at his coming was that he was to come in the *glory* of the angels. See Luke 9: 26. "When he cometh *in his own glory, and in his Father's, and* OF THE HOLY ANGELS."

3. It is objected, that, "*At the coming of Christ, all nations were to be gathered before him; but no such gathering of the nations took place at the destruction of Jerusalem.*" To this we reply, as we have replied to some other objections, that we have proved by the testimony of Jesus himself that he was to come during the lifetime of some of his own disciples, before the generation in which he lived passed away, and at the time of the overthrow of Jerusalem. We have also shown that at that time he was to reward and punish the professed believers in his Gospel according to their works, punish the rebellious Jews, and receive the Gentiles into the favor of God. It was at this very time that he was to sit upon the throne of his glory, and all nations were to be gathered before him. Now, the sense of the phrase "all nations" must be determined by the fact whether every individual of all nations was gathered before him or not. If every individual of all nations was not gathered before him at that time, then we have a right to conclude that no such gathering was intended or meant. Perhaps the objector may not be aware of it, but the fact is, this objection weighs as heavily against the authenticity of the Scriptures, and the truth of Christ's claims to be a true prophet of God, as it does against the views which we have advocated. On no other view of

the subject than that which admits that all which Christ predicted concerning the destruction of Jerusalem, and the events which were to transpire at that time, was fulfilled, can the inspiration of Jesus and the authenticity of the New Testament be defended. If there was no gathering of the nations at the destruction of Jerusalem in the sense intended by our Lord, then, as his prediction was not fulfilled, as his prophecy has failed, the conclusion is irresistible that he was an impostor, or was deceived himself. Let us, then, seek for the true sense of the expression, "and before him shall be gathered all nations." From the fact that Jesus was not to make a *personal* appearance at the destruction of Jerusalem, we conclude that the "all nations" spoken of were not to be personally and literally gathered before him. And from the fact that every individual of all nations was not gathered before him at that time, we conclude that no such gathering was intended. The phrase, "all nations," occurs twice in the discourse of which the parable of the sheep and goats forms a part, besides in the parable itself. The sense of the phrase in those instances will determine its meaning in the parable. Matt. 24: 9, "And *ye* (the disciples) shall be hated of *all nations* for my name's sake." Matt. 24: 14, "And this gospel of the kingdom shall be preached in all the world, for a witness unto *all nations;* and then shall the end come." We have shown that the end spoken of here was the end of the Jewish age or Legal dispensation, and that the Legal covenant was abolished and ended at the destruction of Jerusalem. Before this time, then, the Gospel was to be preached to *all nations.* But, we ask, was it preached to *every individual* of all nations? It is true the apostle tells us that the sound of the Gospel had gone out into all the earth, and the words of the apostles to the ends of the world. He also tells us that the Gospel had been preached to every creature under heaven. See Romans 10: 18; Col. 1: 23. But he could mean no more by this than that there had been a general proclamation of the Gospel, or that it had been preached throughout the then known world. Or, perhaps, more properly his meaning is that the Gospel had been preached throughout the Roman empire, including, of course, Judea, as Judea was then a province of that empire. The Roman empire, as it extended over all the then known world, was called the whole world. See Luke 2: 1; Mark 13: 10; Rom. 1: 8. No one supposes that the Gospel was preached to

every individual of all the nations on the globe previous to the destruction of Jerusalem; and we, therefore, conclude that the phrase all nations, in this place, does not signify every individual of all nations. Again, were the disciples of our Lord hated by every individual of all nations of the earth? No; thousands never heard of their names; and of those who had heard of them, of those who had seen and heard them proclaim the Gospel, thousands *loved* them as they loved the apple of their eye. Now, he who contends for a literal gathering of every individual of all nations before the Son of Man at the destruction of Jerusalem, must also contend that the Gospel was preached to every individual of all nations, and that the disciples were hated of every individual of all nations, previous to that event; all of which is contrary to fact. If it be asked, "What all nations, then, were to be gathered before the Son of Man at that time?" — we answer, the same all nations to whom the Gospel was to be preached before the destruction of Jerusalem, and the same all nations who were to hate the disciples of Christ. Well, did such a gathering take place at the destruction of Jerusalem? We answer, Yes. Titus, the Roman general, with his army, invested the city of Jerusalem at a time when the Jews had assembled there to celebrate the feast of the Passover; and multitudes of the Jews, together with vast numbers of the proselytes to Judaism from the different heathen nations, were gathered there to partake of this great national and annual feast. About three millions of people were congregated in the city, and both Jews and Gentiles were represented there. In the sense, then, that Jesus intended, there was a gathering of the nations before him at the destruction of Jerusalem. His prediction concerning it was as literally fulfilled as some similar predictions contained in the Old Testament. See Jer. 3: 19, "At that time they shall call Jerusalem THE THRONE OF THE LORD: and ALL THE NATIONS *shall be gathered unto it*, to the name of the Lord, to Jerusalem." Zech. 14: 1, 2, "Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. *For I will gather* ALL NATIONS *against Jerusalem to battle;* and the city shall be taken and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city." These passages need no comment. They show what is the evident meaning of the phrase "all nations," and

in what sense we are to understand our Lord when he says, that "before him should be gathered all nations." We have been thus particular in our examination of the text under consideration because our Lord's discourse, of which it forms a part, has been very generally misunderstood; and because a correct understanding of this discourse is absolutely necessary to a correct understanding of the New Testament scriptures. This discourse may be said to be a key to unlock the whole New Testament. Reader, the subject is before you; read, consider, and reflect.

The next passage which presents itself for our consideration, is

11. Mark 3 : 29. But he that shall blaspheme against the Holy Ghost hath *never* forgiveness, but is in danger of *eternal* damnation.

For an exposition of this text, see "On the Blasphemy against the Holy Ghost," Chapter XIX.

12. 2 Thess. 1 : 9. Who shall be punished with *everlasting* destruction from the presence of the Lord, and from the glory of his power.

Any person who will carefully examine this text, will see that the *persons* to be punished, the *time*, and *place*, and *nature*, of the punishment, are precisely the same as in Matt. 25 : 46, which we have just considered. The first question to be considered is, Who were to be punished with everlasting destruction? The context shows that they were those who "knew not God, and obeyed not the Gospel of our Lord Jesus Christ;" or those that *troubled* the Thessalonian Christians. See verses 6 and 8. But who troubled the Thessalonian Christians? We answer, they were troubled, first, by their own countrymen. See 1 Thess. 1 : 14, "For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus; for ye (the Thessalonians) also have suffered like things of your *own countrymen*, even as they have of the Jews." But, second, they were troubled by the Jews. See 1 Thess. 1 : 15, "Who (the Jews) both killed the Lord Jesus and their own prophets, and *have persecuted us*." See, also, Acts 17 : 1—8, "Now when they had passed through Amphipolis and Apollonia, they came to *Thessalonica, where was a synagogue of the Jews.* And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures; opening and alleging that Christ must needs have suffered and risen again from the dead, and that this Jesus whom I preach unto you is Christ. And some

of them believed, and consorted with Paul and Silas, and of the devout Greeks a great multitude, and of the chief women not a few. *But the Jews* which believed not, filled with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people. And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also, whom Jason hath received; and these all do contrary to the decrees of Cæsar, saying that there is another king, one Jesus. And they *troubled* the people, and the rulers of the city, when they heard these things." See, also, Acts 17: 13, "But when the *Jews of Thessalonica* had knowledge that the word of God was preached of Paul at Berea, they came thither also, and *stirred up the people.*" The next question is, When were they to be punished with everlasting destruction? "When the Lord Jesus should be revealed from heaven with his mighty angels, in flaming fire." See verses 7 and 8. But when was the Lord Jesus to be revealed from heaven? See, on this subject, "On the Second Coming of Christ," Section VII. See, also, on Matt. 25: 46, above. It is there shown that this coming took place at the destruction of Jerusalem. This, then, was the time when the punishment spoken of in the text was to commence. This is further evident from what is said should take place when the Lord Jesus should be revealed from heaven. At that time he was to "take *vengeance* on them that knew not God," &c. Compare this with John 16: 3, "They (the Jews) have not known the Father nor me." See, also, the declaration of our Lord, when speaking on the subject of the destruction of Jerusalem. Luke 21: 22, "For *these* be the days of *vengeance*, that *all things* which are written may be *fulfilled.*' Again, in 1 Thess. 1: 6, Paul says, "It is a righteous thing with God to recompense *tribulation* to them that trouble you." Compare this with Matt. 24: 21, "For *then* (at the destruction of Jerusalem) shall be great *tribulation*, such as was not since the beginning of the world to this time, no, nor ever shall be." Now, those who contend that a *greater tribulation* than this awaits the unbelieving Jews who persecuted the Thessalonian Christians, must of course contradict the direct and positive testimony of Jesus himself. That we have fixed upon the precise time when the Lord

Jesus was to be revealed from heaven, and when the punishment spoken of in the text was to be inflicted, is still further evident from what is said in verse 7. "And to you who are troubled, rest with us when the Lord Jesus shall be revealed," &c. Not only were those who troubled the Thessalonians to be punished with everlasting destruction *when* the Lord Jesus should be revealed, but the persecuted Thessalonians were to obtain rest at that time. Rest from what? Why, plainly from the persecutions which they had endured. Now, those who contend that this text relates to a judgment day in eternity, must also contend that the Thessalonians were not to obtain rest until that time. But this is contrary to fact. For if they obtained no other rest, they have long since found rest "where the wicked cease from troubling, and where the weary are at rest;" viz., in their graves. But it may be asked, "Did the Thessalonians obtain rest from their persecutions when the Jews were destroyed?" We answer, they did. The power of the persecuting Jews being at that time overthrown, the Christian churches enjoyed a long season of uninterrupted peace and rest. Hence, our Saviour, when addressing his disciples on this very subject, says, Luke 21 : 28, "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." But that this text has no reference to a future state of existence, is further evident from the following facts: 1. Paul does not say that the persecuting Jews were to be punished with everlasting destruction after death, nor in a future state of existence, nor in another world. 2. Nothing is said in the text, nor in the whole connection, about a resurrection from the dead. 3. Not one word is said, either in the text or context, about a general judgment. 4. The whole connection shows that Paul expected that what he predicted here would take place during the natural lives of some of the persons whom he addressed. But it may be asked, "What is meant by the Lord Jesus being 'revealed from heaven in flaming fire?'" On this subject, see Chapter X. It is there shown that the term fire is frequently employed in the Scriptures as a figure of God's temporal judgments, and is not once used to signify punishment in another world. Again, it may be asked, "What is meant by everlasting destruction 'from the presence of the Lord?'" This expression is rather ambiguous; and hence, some understand it to signify that the everlasting destruction spoken

of was to come from the Lord. Others, that the everlasting destruction *consisted* in being banished from the presence of the Lord. In either case it can make no difference. If the first opinion is the true one, then it signifies that the punishment spoken of was to come from God. If the latter, then this punishment consisted in being banished, in some sense, from the presence of God. Well, "What sense was this?" On this subject, see Chapter XIV. It is there shown that this banishment of the Jews from the presence of God consisted in their being driven from the land of Judea, from the city of Jerusalem, and from the holy temple, where God's presence was supposed particularly to dwell. Once more. It may be asked, "What everlasting destruction was it which the Jews were to suffer?" We answer, it was the entire, total, and absolute destruction of the Jewish people as a nation. They were driven from their country, and for eighteen hundred years have been deprived of their civil and ecclesiastical institutions, and have been subject to the laws, institutions, and government of other nations.

To the views which we have presented on this text we know of but one plausible objection. It has been objected, "How could the Thessalonian Christians, or the Jews living in Thessalonica, be at all concerned or interested in the destruction of Jerusalem, or the dispersion of the Jewish nation, seeing they lived so far from the scene of that event?" To this we reply, that at the destruction of Jerusalem there was to be a special manifestation of Christ's interference in behalf of his followers. The fulfilment of Christ's prediction in relation to that event would establish his claims to be the "Sent of God" beyond the possibility of a doubt. Then, the persecuting power of the Jews was to be overthrown, and the Christians delivered from those cruelties which they had suffered from their hands. Then, the kingdom of God was to come with power, and Christianity be permanently established in the earth. Hence, it could not but be a subject of interest to all the Christian churches throughout the then civilized world, wherever such churches had been established. Besides, Jerusalem was destroyed at a time when the Jewish people were partaking of a great national feast in that city; and, undoubtedly, many Jews from Thessalonica were there some of whom suffered in that destruction; and all the rest, whether there or at Thessalonica, suffered, in common with their country-

men, in becoming a proverb, a by-word and an hissing, throughout the whole earth.*

* It has been further objected, that "no such rest as our argument supposes was enjoyed by the primitive Christians immediately after the destruction of Jerusalem. On the contrary, they were only delivered from the persecutions which they had endured from the Jews, to suffer still greater persecutions from the Gentiles."

In answer to this, I shall state, and undertake to prove, the following historical facts, viz. :—

1. The principal part of the persecutions endured by the Christians, from the time of the commencement of the public ministry of Christ to the time of the destruction of Jerusalem, was waged by the unbelieving Jews. No matter whether this persecution was waged in Greece, or Rome, or Judea, the Jews were the prime movers and instigators in almost the whole of it. No person conversant with the history of the Christian church, contained in the book of Acts, will be disposed to dispute this; but, if authority is demanded, here it is. Mosheim says, that "So exceedingly great was the fecundity of the Jewish people, that occasionally multitudes of them had been constrained to emigrate from their native country; and, at the time of Christ's birth, the descendants of Abraham were to be met with in every part of the known world. In all the provinces of the Roman empire, in particular, they were to be found in great numbers. The Jews out of Palestine, in the Roman provinces, did not yield to those in Jerusalem, in point of cruelty to the innocent disciples of Christ. We learn from the history of the Acts of the Apostles, and other records of unquestionable authority, that they spared no labor, but zealously seized on every occasion, for stimulating the magistrates against the Christians, and setting on the multitude to demand their destruction."—See *Mosheim's Commentaries on the Ecclesiastical History of the First Three Centuries*, vol. 1, p. 105, and *Mosh. Eccl. Hist.*, vol. 1, p. 69.

2. The first persecution against the Christians, which was authorized by any heathen power, was that under Nero, the Roman emperor, in the year 64. See *Dwight's Dictionary of the New Testament*, p. 150. This was six years before the destruction of Jerusalem. Jerusalem was destroyed in the year 70, when Vespasian was Emperor of Rome. Vespasian reigned nine years, and was succeeded by his son Titus, who reigned two years Under neither of these emperors was there any persecution against Christians. These facts are so well known as to require no proof.

3. The first persecution against the Christians, after the destruction of Jerusalem, was that under Domitian, the Roman emperor, in the year 94 or 95; and this was of but short duration, and was not severe. Fleury says, "The Emperor Domitian persecuted the Christians at *the latter end of his reign.*" And, speaking of a certain declaration of the writer of the book of Revelation, to the church of Smyrna, he says, "He encourageth them, and foretelleth that some of them will be in tribulation during the space of ten days, which undoubtedly happened in the reign of Domitian, which was *short*, and not *violent.*" — *Fleu. Eccl. Hist.*, vol. 1, b. 2, p. 151. Tillemont says that Dodwell thought "this persecution (as it related to the Christians) proceeded no further than banishment, and not to death, nor even to torments." — *Till. Eccl. Mem.*, vol. 2, p. 413. That this was the *first* persecution after the destruction of Jerusalem is evident from the testimony of Eusebius. He says, speaking of Domitian, that he "appointed himself *successor* of Nero in hatred and war against God." — *Euseb. Eccl. Hist.*, b. 3, chap. 15 In regard to the time of this persecution, although

13. Heb. 6 : 1, 2, Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection ; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of *eternal judgment.*

This language was addressed by Paul to the Jewish converts to Christianity. By examining it with the connection, it will be seen that Paul was warning the Hebrew Christians of the consequences

Mosheim in his *Ecclesiastical History* states, that "it began in the year 93 or 94 ;" yet, in another work written on a review of that, he says "it began about the year 94 or 95." — *Mosh. Com.*, vol. 1, sect. 86 Tillemont believes, on the authority of Eusebius and Jerome, supported by Juvenal and Lactantius, that it began in the year 95. — *Till. Eccl. Mem.*, vol. 2, p. 413. Nerva succeeded Domitian in the year 96, so that this persecution must have been short. After the death of Domitian, the church enjoyed rest from persecution until after the close of the first century. Milner says, "Nerva, Domitian's successor, published a pardon for those who were condemned for impiety, recalled those who were banished, and forbade the accusing of any men on account of impiety or Judaism. Others, who were under accusation or under sentence of condemnation, now escaped by the lenity of Nerva. This brings us to the close of the century, *in which we behold the Christians, for the present, in a state of external peace.*"—*Miln. Ch. Hist*, vol. 1, p. 105.

4. After the destruction of Jerusalem, the Christians in Judea enjoyed a season of quiet and rest of more than sixty years' continuance. Tillemont says, "It was under the government of St. Simeon, that the (Christians) Jews left Jerusalem by God's order, before that city was besieged in the year 70, and withdrew beyond Jordan into the city of Pella. After the destruction of Jerusalem, the Christians returned thither, and appeared with *reputation* by reason of a great number of prodigies and miracles, so that the church of Jesus Christ *flourished again there*, being composed of a great number of Jews who had embraced the faith, *and thus continued until the city was destroyed again in the last years of Adrian.*" — *Till Eccl. Mem.*, vol. 2, p. 145. Adrian died, and was succeeded by Antoninus Pius, in 138 ; so that the time the Christians had the peaceful occupancy of Jerusalem and Judea was more than sixty years. Milner says, "The congregation of Christian Jews were commanded by an oracle, revealed to the best approved among them, that, before the wars began, they should depart from the city, and inhabit a village beyond Jordan, called Pella. Thither they retired, *and were saved from the destruction which soon after overwhelmed their countrymen ;* and, in so retiring, they at once observed the precept, and fulfilled the well-known prophecy of their Saviour. The death of Nero, and the destruction of Jerusalem, would naturally occasion some *respite to them from their sufferings ; and we hear no more of their persecuted state till the reign of Domitian*, the last of the Flavian family, who succeeded to the empire in the year 81. He does not appear to have raged against the Christians, *till the latter end of his reign* " — *Miln. Ch. Hist.*, vol. 1, p. 104. Gibbon says, "The Jewish Christians, who united the law of Moses with the Christian religion, *remained in solitude in Pella about sixty years*, enjoying the comfort of visiting the *Holy City*, which they yet loved and revered. They were vastly outnumbered by the Christians from Gentile nations, who rejected the Mosaic ceremonies

of falling away from their Christian profession; and also of the consequences of resting merely upon the *first principles* of the doctrine of Christ. He also exhorts them to go on from one degree of Christian knowledge to another, and from one Christian grace to another, until they arrive to perfection. He accuses them of being "dull of hearing," of needing to be taught, whereas, their opportunities had been such, that they ought to have been teachers. See chap. 5 : 11, 12. Hence, he exhorts them to leave the principles of the doctrine of Christ, and to go on unto perfection — that is, leave these principles or rudiments, as the school-boy leaves the first rudiments of his education, and commences the study of some higher branches, not to forget them, not to neglect them, but to make a wise use and improvement of them, and at the same time continue to rise higher, and still higher, in the scale of Christian knowledge and improvement. Now, if they rested upon the mere first principles of the doctrine of Christ, there was danger of their sinking down into a cold, lethargic state; of their resting contented where they were, and never making any effort to improve, either in knowledge or virtue; of their resting upon the mere forms and ceremonies of religion, and of their being contented with the letter, without the spirit, of Christianity. In this way they would, as did their fathers under the Legal dispensation, "*lay again the foundation of repentance from dead works*," and "*of faith toward God*" — that is, it would become necessary that their faith toward God should be renewed. "*Of the doctrine of baptisms*" — that is, the washings and purifications under the Law. "*And of laying on of hands.*" It is well known that the laying on of hands was a legal ceremony under the Law. "*And of resurrection of the dead.*" For the confirmation of the truth of Judaism, and for the confirmation of the faith of the Jews in that religion, persons were raised from the dead, and other miracles were wrought under the Legal dispensation. "*And of eternal judgment.*" The phrase translated eternal judgment here is *krimatos aionion* — that is, judgment of the age, or judgment of old. This is an allusion to those great temporal judgments, by which the

But under the reign of Hadrian the desperate fanaticism of the Jews filled up the measure of their calamities, and the Romans exercised the rights of victory with unusual rigor. A new city was founded on Mount Zion, privileged as a colony, and the Jewish Christians, or *Nazarenes*, by giving up their Jewish habits, *enjoyed a free admission into the colony of Hadrian.*" —*Gibbon's Rome*, vol. 2, chap. 15, p. 66

Jewish religion was established. Now, if these Hebrew Christians rested upon the mere first principles of the doctrine of Christ, and the consequences should be as stated above, then it would require that they should be roused from their lethargy, indifference, and formality, by the same or similar means that God employed to rouse the Jews from their stupidity, under the Legal dispensation. Nothing is said in this text about judgment in a future state of existence, nor about a resurrection to immortal life. No. Paul alludes to circumstances and events which transpired under the Legal dispensation; and, under that dispensation, although some persons were raised from natural death to natural life, yet no person was raised to immortal life; nor was judgment ever executed upon any person living under that dispensation in a future world.

That the exposition we have given of this text is correct, we think is evident from the words which immediately follow it. "And this will we do if God permit;"— that is, leave the principles of the doctrine of Christ, and go on unto perfection. "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world (*aionos*) to come, if they shall fall away, to renew them again to repentance." That is, as the connection shows, it is not in the power of man to renew such to repentance by any power of argument or persuasion he is possessed of. It can only be done by a similar display of God's power, as was exhibited in the miracles and judgments by which the Jewish religion was established, and by which the Jews, when they fell away from their profession of this religion, were brought to repentance, and their faith in God was renewed. We will close our remarks on this text with the following extract from Rev. James Peirce. He says: "The common interpretation makes this [the phrase eternal judgment] to refer to the final judgment. I think that the words are to be understood in a very different manner, and *krima* here seems to be put for temporal judgment. . . . . The word *aionios*, which we have rendered *eternal*, I take to respect not the time to come, but the time past, and to signify *ancient*, or *past long ago*. That the word is thus used without any respect to eternity, we may see Rom. 16: 25; 2 Tim. 1: 9; Titus 1: 2. See, also, those places in the LXX Psalm 77: 5; Prov. 22: 28; Jer. 18: 15; Mark

36 : 2. According to this account of the words, we may consider the Jewish religion as established by the ancient and tremendous judgments, of the execution of which the books of Moses give an account, — such as the deluge, the destruction of *Sodom and Gomorrah*, and, more especially, the drowning of *Pharaoh* and his host in the Red Sea, and perhaps the judgments of God upon the *Israelites* in the wilderness for their impenitence and unbelief." — See *Paraphrase and Notes on the Epistles, &c.*, by the late Rev. and learned Mr. Jas. Peirce, of Exon., London, 1733.

14. 2 Peter 2 : 17. These are wells without water, clouds that are carried with a tempest, to whom the mist of darkness is reserved *forever*.

Peter was speaking of certain false teachers, probably Judaizing teachers, who privily should introduce heresies into the Christian church, and overthrow the faith of some. He does not say that this "mist of darkness" was reserved for them in a future state of existence, nor that they should suffer this mist of darkness in a future world. On the contrary, he says they shall "bring upon themselves *swift destruction*."— See verse 1. Again he says, their "judgment now of a long time *lingereth not*, and their *damnation slumbereth not*."— See verse 3. Peter had heard the predictions of our Lord respecting the punishment which was reserved for the unbelieving Jews, and for false professors and false teachers; and he knew that that punishment, when he wrote, was nigh at hand; and to this he evidently alludes. If the banishment of the Jews from the land of Judea is called "everlasting punishment," without intending to signify that it is of endless duration, as we have shown to be the fact, with what propriety might the judicial blindness which came upon them be called the "mist of darkness forever!"

15. Jude 1 : 6. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day.

In examining this text, we will first compare it with its parallel in

2 Peter 2 : 4. For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment.

The first question to be considered is, Who or what were these angels? It has been supposed that they were holy and happy angels of God in heaven; but, in consequence of their rebelling

against God, after a tremendous conflict in the paradise above, they were thrust out of heaven, and confined in the manner related in these texts. But to this view of the subject we object as follows: 1. We are not authorized to believe in any such rebellion, and war, and fall of angels from heaven. The Bible gives us no account of this kind, and certainly we could know nothing about it except by divine revelation. It may be pretended, by some, that the book of Revelation furnishes such a history; but no respectable commentator on the Bible ever pretended that any such account is contained in the book of Revelation; and if not *there*, certainly it is nowhere else in the Bible. 2. To suppose that any such war ever happened in heaven, is to suppose that heaven is not that holy, happy place. that it is everywhere represented to be in the Bible. 3. If holy, happy angels in heaven could fall away, what security have we that mankind, when they get to heaven, will not do the same? Certainly, none at all; and hence to talk about any *certainty* of our endless happiness in heaven, is to give a false representation of the subject. 4. The word which is here rendered *angels* is defined, by all lexicon writers, to signify a *messenger*, *one who brings news*, a *legate*, an *agent*, the *bishop* or *president* of a church. It is, therefore, a name of *office*, and not of *nature*. We think it far more rational and scriptural to understand it here of *human* messengers, or agents, than of *superhuman*, or angels of God. 5. The epistle of Jude "is one of those books the genuineness of which was disputed in the primitive ages, and which, therefore, as Dr. Lardner well observes, 'ought not to be alleged as affording alone sufficient proof of any doctrine.' Grotius ascribes it to a bishop of Jerusalem, in the reign of Adrian; but it is commonly believed to have been written by Judas, otherwise called Lebbeus and Thaddeus, the son of Alpheus, the brother of James the less, and first cousin of our Lord. The design of the epistle is to guard its readers against the errors and crimes of the Gnostics. The epistle of Jude has as little evidence, either external or internal, in its favor as any book of the New Testament."—See *Im. Ver.*, *Note*. 6. The passage in 2 Peter which is parallel to this in Jude, is found in an epistle which is also "of doubtful authority." 7. "From the change of style in the second chapter, this chapter is the most doubtful portion of the epistle." 8. "By those who admit the genuineness of these epistles, the second chapter of Peter is supposed to have been a quo-

tation from some ancient apocryphal book; and that Jude consulted the epistle of Peter when writing his own; and that these writers might not mean to give authority to the doctrine nor to sanction it in the least; but merely allude to it by way of illustration, and to argue with their readers upon known and allowed principles."—See *Im. Ver.*, *Note.* 9. The connection in which these passages are found, shows that it is quite possible that the writers might have alluded to the spies, or messengers, who were sent to explore the land of Canaan. See Chapter VI.

But what we are more particularly concerned with now, is the meaning of the word everlasting, here applied to the chains with which these angels were bound. Let it be noticed that Peter simply calls them "chains," without saying anything about their being everlasting. The passage in Jude proves, of itself, that the word everlasting is here used in a limited sense. Mark the phraseology. "In everlasting chains, under darkness, *unto*"—here is a limitation of it—"*unto* the judgment of the great day." Nothing is said about their being punished endlessly *after* the judgment spoken of; nor is this judgment said to be in another world. For an explanation of the phrase "judgment of the great day," see Chapter VIII. It is there shown that any time of remarkable visitation of punishment upon the wicked is called in the Scriptures a great and terrible day of the Lord, or something to the same import; and that none of these phrases are used to designate any period of time in a future world.

16. Jude 1 : 7. Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of *eternal* fire.

In the first place, let us compare this with the parallel passage in

2 Peter 2 : 6. And turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an ensample unto those that after should live ungodly.

This passage in Jude is supposed by some to teach the endless misery of the inhabitants of the cities spoken of, in a future state of existence. But we cannot adopt this view of the subject for the following reasons: 1. The scripture writers, both of the Old and New Testament, frequently allude to the destruction of Sodom and

Gomorrah, yet not a single one of them has given the least intimation that the inhabitants of those cities were doomed to endless misery.

In the 19th chapter of Genesis we have a particular account of this destruction, but not a hint is given that these people were swept off from the earth by fire and brimstone, only to endure still worse torments after death. In the 18th chapter of the same book we have an account of Abraham's intercession for that people that they might be spared; and although he alludes to their extreme danger of being overthrown by the temporal judgments of God, yet he says nothing about their exposure to still greater sufferings after those judgments should have been executed. From this fact we infer that either they were not exposed to any such sufferings, or, if they were, Abraham was ignorant of that fact; or if he was not, he was culpably negligent in this respect, and did not act as modern limitarians and believers in the doctrine of endless misery would have acted under the same circumstances. The fair presumption is, that he had no faith in their exposure to any other sufferings than those which they were to experience on the earth. But it may be said, "These people might have been exposed to misery after death, and yet Abraham and the scripture writers have been ignorant of that fact." This is barely possible, but extremely improbable. But, certainly, it will not be disputed that God knew all about this. Well, where has he informed us that these people have received such a tremendous doom as is commonly supposed? When he sent the two destroying angels to warn Lot and his family of the approaching destruction, he gave them no instructions to inform them, or the Sodomites, of any judgment to be executed after death. Now, can it be supposed that God knew of a woe ten thousand times more tremendous than that which consisted in their being swept off from the earth, as with the besom of destruction, and yet neglected to give them any warning of it, or to say one single word concerning it? In the 16th chapter of Ezekiel, God alludes a number of times to the inhabitants of Sodom and Gomorrah; but he gives no intimations of any punishment which they experienced, except that which consisted in their being destroyed from off the earth. 2. The text itself is entirely silent in regard to any other punishment than that which was inflicted in this life. The "eternal fire" spoken of, was the fire which destroyed the cities of Sodom and Gomorrah

and burnt up their inhabitants. In Gen. 19: 24, 25, we have the following account: "Then the Lord rained upon Sodom and Gomorrah *brimstone and fire* from the Lord out of heaven; and he overthrew those cities, and all the plain, *and all the inhabitants* of the cities, and that which grew upon the ground." If these people did actually suffer a worse calamity than this in the future world, here was the very place to have mentioned it. But no such information is given. 3. The text in Peter says nothing about "eternal fire," but says that these cities and their inhabitants were "*condemned with an overthrow;*" and both Peter and Jude say, that they were "*set forth for an example.*" And Peter adds, that they were "an ensample *to those that after should live ungodly.*" Now, how could their punishment in another world be an example to people living in this? Certainly they could not see them suffering this punishment; nor could they know anything about it, except by divine revelation; and we have seen that no such revelation was given. But the utter destruction of those cities and their inhabitants, by fire from God out of heaven, was a visible example to the Jewish people of God's retributive justice, and of his great displeasure against sin. 4. In the 16th chapter of Ezekiel we have a prediction of the return of Sodom and Gomorrah to their former estate. Now, whether this relates to the inhabitants of those cities, or to the cities themselves, it proves that the "eternal fire," which burnt up those cities and their inhabitants, cannot be endless in duration.

But it may be asked, "How could this fire be called *eternal*, unless it is endless in duration?" We answer, in the same way that the fire which burnt on the Jewish altar could be said to burn *forever*. Indeed, it is not only said of this fire "it shall burn forever," but it is added, "*it shall* NEVER *go out.*" This is nowhere said in the Bible of the fire which destroyed the Sodomites. Why, then, should the latter be thought to be endless, and the former be allowed to be limited? But there are several reasons why this fire might be called eternal, without supposing it to be of endless duration. 1. Because it burned till it had utterly destroyed the inhabitants of those cities from off the earth, and consumed the cities themselves beyond the possibility of their ever being inhabited or rebuilt by man. 2. Because these cities were built on a sort of bituminous coal, so that this fire continued to burn for many ages.

even to the time of the writing of the epistle of Jude. And some writers tell us, that even after this time smoke and flame was sometimes seen to issue from the site of those cities. 3. This fire might be called *eternal*, in the same sense as the destruction of other cities and places is called perpetual, everlasting, &c. See Jer. 18: 15, 16; 23: 40, and 51: 39; Ezek. 26: 20, 21, and 35: 9.

But the phrase here rendered *eternal fire* is *puros aionion*, the literal rendering of which would be, "the fire of the age," or "the fire of old." The simple declaration of the apostle then is, that the inhabitants of Sodom and Gomorrah suffered the vengeance of the fire of the age, or age-lasting fire; and no reference is had to any punishment beyond this life.

17. Jude 1: 13. **Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness *forever*.**

By comparing this with 2 Peter 2: 17, it will be seen that the one is parallel with the other; and that both Peter and Jude are speaking on the same subject, of the same persons, and of the same punishment. Our remarks on 2 Peter 2: 17, are therefore equally applicable on this text in Jude. It is there shown that no reference is had to punishment in a future state of existence, much less to a punishment which shall never end.

18. Rev. 14: 11. **And the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.**

In examining this text, the questions to be considered are — 1. Who were to be punished in the manner described in this passage? The connection and the text itself show it was to be those who worshipped "the beast and his image;" those who received "the mark of the beast in their forehead or in their hand," or those who received "the mark of his name." 2. When were they to be punished? The text and context show it was to be at the very time when they worshipped the beast. "And they *have* no rest, day nor night, who *worship* the beast and his image." 3. Where were they to be punished? Why, plainly not in eternity, but in time; during the continuance of day and night. "And they have no rest, *day nor night*, who worship the beast and his image." But see verses 9 and 10, "If any man worship the beast and his

image, and receive his mark in his forehead. or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." Compare this with Rev. 16: 1, 2, "And I heard a great voice out of the temple, saying to the seven angels, Go your ways, and pour out the *vials of the wrath of God* UPON THE EARTH. And the first went, and poured out his vial upon the *earth; and there fell a* NOISOME AND GRIEVOUS SORE *upon the men* which had the *mark of the beast*, and upon them which *worshipped his image*." This proves beyond all controversy that the punishment spoken of in the text under consideration, was inflicted in this world. The *beast* spoken of in the text is acknowledged on all hands to be a figure of some false object of worship. No one supposes that this beast will exist in another world, or that he will be worshipped there; and as the punishment of those who worshipped the beast was to be experienced during the time that this worship was rendered, hence the text can have no reference to punishment to be inflicted in another world.

Sufficient has already been said on this text to show that it affords no proof of the doctrine of endless punishment; but, for the satisfaction of those who may wish to know more on the subject, we offer the following additional remarks.

All the figures employed in this text, and in the context, are frequently employed in the sacred Scriptures to designate punishment to be inflicted in this world; but not one of them is used, in a single instance, to designate punishment in another world. 1. We have the word "*fire*." We have already shown that no term is more frequently employed by the sacred writers to represent God's temporal judgments, than the term fire. 2. We have "*fire and brimstone*." This phrase is frequently employed for the same purpose as the term fire. See Job 18: 15, "*Brimstone* shall be scattered upon his (the wicked man's) habitation." Ps. 11: 6, "Upon the wicked he shall rain snares, *fire and brimstone*, and an horrible tempest: this shall be the portion of their cup." Isa. 34: 9. "And the streams thereof (of the land of Idumea) shall be turned into pitch, and the dust thereof into *brimstone*." Ezek. 38: 22, "And I will plead against him (Gog) with pestilence and *with blood: and* I will rain upon him, and upon his bands, and

upon the many people that are with him, an overflowing rain, and great hail stones, *fire and brimstone.*" 3. We have "*wrath of God.*" Luke 21: 23, "For (at the destruction of Jerusalem) there shall be great distress in the land, and *wrath* upon this people." 1 Thes. 2: 16, "For the *wrath is come* upon them (the Jews) to the *uttermost.*" 4. We have "*cup of the Lord's indignation.*" See Ps. 11: 6, above, and Ps. 75: 8, "For in the hand of the Lord there is a *cup*, and the *wine* is red; it is full of *mixture*, and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring them out, and *drink* them." Jer. 25: 15—18, "For thus saith the Lord God of Israel unto me, Take the *wine-cup of this fury* at my hand, and cause all the nations to whom I send thee to *drink* it. And they shall *drink*, and be moved, and be mad, because of the *sword* that I will send among them. Then took I the *cup* at the Lord's hand, and made all the nations to *drink* unto whom the Lord had sent me: to wit, Jerusalem, and the cities of Judah, and the kings thereof, to make them a desolation, an astonishment, an hissing, and a curse, as it is this day." 5. We have "*smoke of their torment.*" Ps. 37: 20, "They (the wicked) shall consume; into *smoke* shall they consume away." Isa. 34: 10, "The *smoke* thereof (of the land of Idumea) shall go up *forever;* from generation to generation it shall lie waste; none shall pass through it *forever and ever.*"

The meaning of the text, when stripped of its figures, appears to be this: That as the worshippers of the beast were the adherents of a false religion, and rendered worship to something besides the true God; hence, they would find no rest or enjoyment in the service of such a religion; but, on the contrary, it would be to them a source of continual disquietude, anxiety and torment. This idea is expressed in the text and context under the figure of their being "tormented with fire and brimstone," of the "smoke of their torment ascending up forever and ever;" that is, unceasingly, perpetually; and of their having "no rest day nor night." There are quite a sufficient number of such kinds of religion in the world, and God knows they have too many adherents, who experience the truth of the declaration contained in the text in all its length and breadth.

To this exposition of the text we know of but one plausible objection. It is said that "this punishment must be in another

world, because it is said to be inflicted '*in the presence of the holy angels, and in the presence of the Lamb.*'" But, have we not shown that the worshippers of the beast were to be punished at the very time when they worshipped him, and in the place where time is measured by day and night? Most certainly we have. If, then, the objector supposes that the presence of the holy angels, or messengers, and the presence of the Lamb, is confined exclusively to another world, he must also suppose that the beast is in another world, and that he is worshipped there. He must also suppose that time in eternity is measured by day and night. Again, have we not proved that the seven angels poured out the vials of the wrath of God upon the *earth;* and that a grievous punishment fell upon the worshippers of the beast in this world? This cannot be denied. Well, then, we ask, which is most rational and consistent, to conclude that the beast exists in another world, and has his worshippers there; or that his worshippers might be punished in this world, and at the same time that punishment be inflicted in the presence of the holy messengers, and in the presence of the Lamb? It will be admitted that by the "Lamb" here is signified Jesus Christ. Well, did he not promise to be *with* his disciples, even after he ascended to heaven? And has he not promised that where two or three are gathered together in his name, there he will be in their midst? The presence of the Lamb, then, is not confined exclusively to another world, but may be, and is, in this world. Hence this punishment might have been inflicted in the presence of the Lamb, and, at the same time, have been inflicted in this world.

19. Rev. 19: 8. And again they said, Alleluia, and her smoke rose up forever and ever.

The connection shows that this was spoken of spiritual Babylon — that "great city," called the "beast with seven heads and ten horns." In the 17th and 18th chapters we have a particular account of this beast, and of his overthrow. In chapter 17: 8, we are told that this beast "ascended out of the *bottomless pit.*" This proves that the bottomless pit is in this world, for no one will suppose that *cities* can ascend out of such a pit in a future state of existence. But it is also said, that this beast shall "*go into perdition.*" This shows that it is not necessary to go into a future *state* to go into perdition; for, surely, no one will contend that

cities are to be carried into another world, and be sent into perdition there! What the nature of this perdition was, may be learned from chapter 17: 15—17, "The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. And the ten horns which thou sawest upon the beast, these shall hate the whore, *and make her desolate and naked, and shall eat her flesh, and* BURN HER WITH FIRE." See, also, 18: 2—10, "And he (the angel) cried with a loud voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of *devils*, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her *plagues*. For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double, according to her works; in the cup which she hath filled, fill to her double. How much she hath glorified herself, and lived deliciously, so much *torment and sorrow give her:* for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. *Therefore shall her* PLAGUES *come in one day*, DEATH, AND MOURNING, AND FAMINE; *and she shall be* UTTERLY BURNED WITH FIRE: for strong is the Lord God who judgeth her. And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament her; *when they shall see* THE SMOKE OF HER BURNING, standing afar off for the fear of her *torment*, saying, Alas, alas! that great city Babylon, that mighty city! FOR IN ONE HOUR IS THY JUDGMENT COME." It is supposed by some, that Babylon here spoken of, signifies pagan Rome. But, if the reader will examine all that is said about it in the Revelation, he will see that it is much more natural to understand it of the city of Jerusalem. For instance, see chapter 11: 7, 8. "And when they (the two witnesses) shall have finished their testimony, *the beast that ascendeth out of the* BOTTOMLESS PIT shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the *great city*, which spiritually is called *Sodom and Egypt*, WHERE ALSO OUR LORD WAS CRUCIFIED." We

are also told that "that *great city* was clothed in *fine linen*, and *purple*, and *scarlet*," — see chapter 18 : 16, — and that men "cried, when they saw the *smoke of her burning*, saying, What city is like unto this *great city?*" Verse 18. Again: "Rejoice over her, thou heaven, *and ye holy* APOSTLES *and* PROPHETS, for God hath avenged you on her." Verse 20. Once more: "*And in her was found the blood of* PROPHETS, *and of* SAINTS, *and of all that were slain upon the earth.*" Verse 24. Then the 19th chapter commences thus: "And after these things I heard a great voice of much people in heaven, saying, Alleluia; salvation, and glory, and honor, and power, unto the Lord our God: for true and righteous are his judgments; for he hath judged the great whore which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, Alleluia, and her *smoke* rose up forever and ever." Now, whether this was pagan Rome, or Jerusalem, no further proof is needed that there is no allusion here to punishment in another world. We see that here, as in many other places in the Bible, the term *fire* is used as a figure of God's temporal judgments, and that the phrase *forever and ever* is evidently used in a limited sense.

20. Rev. 20 : 10. And the devil that deceived them was cast into the lake of fire and brimstone, where the *beast* and the false prophet are, and shall be tormented day and night forever and ever

We have seen what the *beast* here spoken of was, and that he was to go into perdition — that is, be utterly destroyed by the judgments of God. This text shows that the same fate awaited the *devil* or impostor. The *lake* of fire and brimstone here signifies precisely the same as *perdition*, and, so far from being in another world, is expressly declared to be in this. See Rev. 19 : 20, 21 "And the *beast* was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. *These* BOTH *were cast* ALIVE *into a* LAKE OF FIRE *burning with* BRIMSTONE. *And the* REMNANT *were* SLAIN *with the* SWORD *of him that sat upon the horse, which sword proceeded out of his mouth; and all the* FOWLS *were filled with their* FLESH." In this passage, and in the text under consideration, "the persons who are said to be tormented forever and ever are not *real*, but *figurative*.

and *symbolic* persons — the *impostor*, the *beast*, and the *false prophet*. The *place*, therefore, the *kind*, and the *duration* of their *torment* must also be *figurative*." The meaning seems to be, that the enemies of Christianity, the advocates of error, and false prophets, together with the spirit of wickedness itself, should be overcome and utterly destroyed. The punishment spoken of in the text was to be inflicted, like that upon the "worshippers of the beast," in the place where time is measured by *day and night*. Of course it could not be in eternity.

Such are all the texts in the Bible, where the words *eternal*, *everlasting*, *forever*, *and forever and ever*, are applied to punishment. We have not omitted one to our knowledge. We have found these words applied to punishment twenty times; but in Isa. 33 : 14; Jer. 17 : 4; Matt. 18 : 8, and 25 : 41; Jude 1 : 6, 7; and Rev. 14 : 11, they are applied to the *instrument* of punishment; and in Rev. 19 : 3, to the punishment of a *place;* so that in reality these words are applied to the punishment of *persons* only twelve times in the whole Bible — five times in the Old Testament, and seven times in the New. In the Old they are thus applied, once in Job, once in Psalms, once in Jeremiah, once in Malachi, and once in Daniel. In the New, once in Matthew, once in Mark, once in 2 Thessalonians, once in Hebrews, once in 2 Peter, once in Jude, and once in Revelation. The word *eternal* is not applied to the punishment of persons in a single instance in the Old Testament, and but twice in the New — once in Mark and once in Hebrews. The word *everlasting* is thus applied in the Bible four times; twice in the Old Testament, and twice in the New. In the Old it is thus applied, once in Jeremiah, and once in Daniel. In the New, once in Matthew, and once in 2 Thessalonians. The word *forever* is applied as above four times in the Bible; twice in the Old, and twice in the New Testament. In the Old, it is applied in this manner, once in Job, and once in Psalms. In the New, once in 2 Peter, and once in Jude. The phrase *forever and ever* is applied to the punishment of persons twice in the Bible; once in Psalms, and once in Revelation. Neither of these words is applied to the punishment of persons in either of the following books of the Old Testament: — Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Ruth, Judges, 1 and 2 Samuel, 1 and 2 Kings, 1 and 2 Chronicles Ezra, Nehemiah, Esther, Proverbs, Ecclesiastes, Song of Solomon

Isaiah, Lamentations, Ezekiel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, nor in Zechariah. Nor are they thus applied in any of the following books of the New Testament: — Luke, John, Acts, Romans, 1 and 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians, 1 and 2 Timothy, Titus, Philemon, James, 1 Peter, nor in 1, 2, and 3 John. Whether the passages in which these words *are* applied to punishment give the least countenance or support to the doctrine of endless punishment, the reader can judge.

SECTION IV.

Statement of Facts, showing that the Fact of the Application of the Words Eternal, Everlasting, &c., to Punishment, is no Proof of the Doctrine of Endless Punishment.

1. We have seen that the words everlasting, forever, and forever and ever, in the Old Testament, are translated from the Hebrew *olim*. Taylor, Parkhurst, Stuart, and indeed all lexicon writers, admit that the word *olim* does not of itself signify an endless duration. In other words, that this is not the radical meaning of the word. Hence, they define it to signify "a duration which is concealed;" "time hidden from man, whether definite or indefinite, whether past or future."

2. These words in the New Testament are translated from the Greek word *aion* and *aionios*. The authorities referred to above admit that these words are frequently used to express a limited period of time, and that they correspond with the Hebrew *olim;* and, also, that in their scripture usage they are synonymous with that term

3. Although the authorities just referred to contend that *aion* and *aionios* are *sometimes* used to express endless duration, yet of this there is no proof; and although they assert that *olim* is sometimes used to signify endless duration, yet of this there is no proof; and, besides, even they themselves admit that it signifies this, "not from the proper force of the word, but when the sense of the place requires it, as God and his attributes." But, allowing they are correct in this, — and in our opinion it is a point of but very little importance, — then it will follow that the extent of duration expressed

by these terms must be determined by the nature of the thing to which they are applied; and, unless it can be shown that punishment is absolutely endless in its *nature*, the fact of the application of these terms to punishment does not prove the endless duration of that punishment.

4. It is beyond all dispute, that these words are frequently, and in a great variety of ways, used in the Scriptures, both of the Old and the New Testament, to signify limited duration. Out of six hundred and fifty-two occurrences of *olim*, and its corresponding words, in the Old Testament, it is susceptible of the clearest demonstration that in six hundred instances it expresses only limited duration.

5. Our translators have rendered *olim*, and its corresponding words, by nearly thirty different words and phrases, most of them signifying duration, but varying, as to its extent, from three days to endless duration.

6. It is an indisputable fact that the words *olim* and *aion* are used in the Scriptures in the plural number. Now, had the inspired writers understood these words to express endless duration, there would have been no necessity of their using them in the plural number, but, on the contrary, such use of them would be highly improper.

7. These words are not only used in the plural number, but words are added to extend their signification. The literal rendering of Exodus 15 : 18, is, "The Lord shall reign from *aion to aion and farther*." Dan. 12 : 3, "And they that turn many to righteousness shall shine as the stars through the *aions and farther*." Mic. 4 : 5, "And we will walk in the name of Jehovah our God through the *aion and beyond it*." Now, if the word *aion* signifies *eternity*, then we should be under the necessity of reading these passages thus: — "The Lord shall reign from *eternity to eternity, and farther*." "And they that turn many to righteousness shall shine as the stars through the *eternity* and farther." "And we will walk in the name of Jehovah our God through the *eternity and beyond it*." Now, to speak of a period of time beyond eternity, or to speak of one eternity succeeding another, is absurd. Hence, we conclude the scripture writers did not understand these words to signify endless duration.

8. If we understand *aion* to express endless duration, then we

shall read in the Bible of *eternities*, of the *beginning* of *eternity* of the *end* of *eternity*, and of *this eternity*, and *the eternity to come*. Eph. 2: 7, "That in the *aions* (eternities) to come he might show the exceeding riches of his grace." Col. 1: 26, "Even the mystery which hath been hid from *aions* (eternities), and from generations." Eph. 3: 9, "And to make all men see what is the fellowship of the mystery, which from the beginning of the *aion* (eternity) hath been hid in God." Titus 1: 2, "In hope of eternal life, which God that cannot lie promised before the *aion* (eternity) began." Acts 3: 21, "Which God hath spoken by the mouth of all his holy prophets since the *aion* (eternity) began." Matt. 24: 3, "Tell us when shall these things be, and what shall be the sign of thy coming, and of the end of the *aion* (eternity)." Matt. 28: 20, "Lo, I am with you always, even to the end of the *aion* (eternity)." Heb. 9: 26, "But now once in the end of the *aion* (eternity) hath he appeared to put away sin by the sacrifice of himself." 1 Cor. 10: 11, "And they are written for our admonition upon whom the ends of the *aions* (eternities) have come." Matt. 12: 32, "But whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this *aion* (eternity), nor in the *aion* (eternity) to come." Eph. 1: 21, "Far above all principality, and power, and might, and dominion, and every name that is named, not only in this *aion* (eternity), but also in *that to come*."

9. It is a matter of some doubt whether these words do of themselves primarily signify *duration* at all, and whether, when they are used for this purpose, they are not used in an accommodated sense. Dr. Clowes says on this subject, "There has been at least one writer (Rev. Mr. Goodwin, in the *Christian Examiner*, published in Boston) who has with great learning and judgment examined these words, and who has come to the conclusion that *olim*, and its equivalent *aion*, mean spirit, and *aionios* means spiritual, and that these words never have necessarily the meaning of duration. Without admitting or rejecting the correctness of this sentiment, we must declare that our Saviour has so carefully defined eternal life as consisting in 'the knowledge of God, and of Jesus Christ as sent by him,' and as being that which is here enjoyed before the resurrection, — as something, in short, which is exclusive of that life which shall be enjoyed in the future world, — that we feel ourselves compelled to admit, that, in the teachings of our Saviour, the term

aionios, rendered *eternal*, in the phrase *eternal life*, refers much more to the *character* of that life than to its *duration*. The only question is, whether the terms *olim*, *aion*, and *aionios*, have not in other parts of Scripture a corresponding meaning."

10. If we understand these terms to be expressive of endless duration, we put an unanswerable argument into the hands of the Jews. It is an incontrovertible fact that these terms are applied to God's ancient covenant with the Jews, to the statutes of Moses and to the priesthood of Aaron. With what propriety, then, may the Jews contend that all these were designed to be of perpetual continuance, and that Jesus must have been an impostor, inasmuch as one ostensible object which he had in view was to abrogate the institutions of Moses, and bring the Legal covenant to a close!

11. But we also set the Bible at variance with itself. We have seen that these terms are applied to the ordinances of Moses, and yet, in Heb. 8: 13, and 9: 10, we are expressly told that the old covenant and the Mosaic ordinances are done away. We have seen that these terms are applied to the Aaronic priesthood, and yet, in Hebrews, 7th chapter, we are told that that priesthood is abolished. These terms are also applied a number of times to the kingdom of Christ, and yet, in 1 Cor. 15: 24, we are told that this kingdom shall come to an end. "Then cometh the *end*, when he (Christ) shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power; for he must reign *till* he hath put all enemies under his feet."

12. Although these terms are applied to the punishment of persons twelve times in the Bible, yet in not one single instance are they applied to punishment after death, or in a future state of existence. We have examined every passage particularly and carefully, and have not been able to find even one which has any reference to a future world. Now, this is an important fact. How can it be supposed now that the scripture writers believed in a future state of unending punishment, and understood these terms as expressive of endless duration, and yet should not, in a single instance, apply these terms to that punishment? This is an absurdity so glaring that it must not be overlooked. The Bible abounds with exhortations to, and warnings, and threats, and denunciations against, the wicked, yet nowhere between its lids do we find

the terms *olim*, *aion*, and *aionios*, applied to any punishment whatever in another world. This fact, upon the minds of the *candid*, will have, and upon the minds of all ought to have, great weight.

13. It is also a fact that a great majority of the scripture writers have not applied these terms to punishment — that is, the punishment of persons — at all. And of those who have, they have done so only in a very few instances. Job, David, Jeremiah, Daniel, and Malachi, are the only Old Testament writers who apply these terms to punishment; and they, each, only once. Jesus Christ applied the terms in question to punishment only twice; Paul, twice; Peter, once; Jude, once; and supposing John to have been the author of the book of Revelation, he once. Now, can it be believed that Moses, Joshua, Ruth, Ezra, Nehemiah, Esther, Solomon, Isaiah, Ezekiel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, and Zechariah, could have believed in the doctrine of future endless punishment, and that these terms were expressive of endless duration, and yet that, in all their denunciations against the wicked, they should never apply these terms to punishment of any kind, either in this world or another? The man who can believe this must have a mind not regulated by evidence in making up his opinions. Such an one is prepared to believe almost anything.

We will now notice some objections. It is said that "these terms must express endless duration because they are applied to God." If the objector means by this that because a term expressive of duration is applied to God, therefore it expresses endless duration in all cases, we have shown this to be contrary to fact. For we have seen that the terms in question are applied to God, and yet are applied to things which *have* had, and to things which *are to have*, an end. If he means by it that because a term expressive of duration is applied to God, therefore that term is of itself expressive of endless duration, this also is contrary to fact. For we have shown that the term *olim* is applied to God, and yet that eternity is not the radical meaning of the word; and that if it expresses endless duration when applied to God, it is not from the natural force of the word, but because the Being to whom it is applied is endless in his nature. We say a *great* man, and the *great* God; but when we apply the word *great* to man, we do not mean that he is as *great* as God. We say a *good* man, and the *good* God; but

we do not mean that the man is as good as God. So, also, we say of a man, he is an *everlasting* talker, and of God, he is *everlastingly* good; but we do not mean that the man will continue to talk as long as God is good. We say, too, of a child, he is *eternally* in mischief, and of God, he is the *eternal* God; but we do not mean that the child will continue to do mischief as long as God exists.

2. It has been said that "*aionios*, when it stands alone, signifies endless duration." Aionios is an adjective. It must, therefore, be connected with some noun, either expressed or understood, which it qualifies. Adjectives never make or add qualities to nouns, but simply express qualities which are inherent in the noun itself. Neither can an adjective express any more than the noun to which it is prefixed, or from which it is derived. Indeed, it is often the case that nouns express more than can be expressed by adjectives. For instance, we say of a man, he is *lovely;* by this we mean that he is possessed of some lovely qualities; but if we say the man is *love*, we express by this that love is the inherent principle of his very nature. When we say God is *lovely*, we do not express as much as when we say God is *love*. For God might be lovely, and yet *love* not be the essence of his nature; but when we say he is *love*, we express by it that *love* is the central sun of all his excellences; that it is the sum and substance, the all and in all, and the very essence of his nature. Now, as the adjective *aionios* is derived from the noun *aion*, hence it can express no more than *aion*.

3. But it is said that "these terms must express endless duration when applied to punishment, inasmuch as, in some texts where they are thus applied, the punishment spoken of is in the same text contrasted with *eternal life*." There are but two instances of this in the Bible, — one in Dan. 12 : 2, and one in Matt. 25 : 46. It by no means follows that because everlasting punishment is contrasted with eternal life, therefore the punishment spoken of is equal in duration with the life spoken of, even allowing the life to be of endless duration. Before this can be admitted, it must first be proved that punishment is as enduring in its nature as life. But we have shown that the word rendered punishment, in Matt. 25 : 46, signifies chastisement, or correction, for the benefit of the punished. Now, to speak of endless correction, is a contradiction in terms. Hence the fact of the application of the term *aionios* to punishment does not prove that punishment is endless, for the

reasons. First, because *aionios* does not of itself express endless duration; and, second, because the punishment to which it is applied is limited in its nature. Again, these terms are applied to different things in the Bible, and in the same passages, when all must acknowledge that one is limited and the other endless. Hab. 3: 6, "And the *everlasting* mountains were scattered, the perpetual hills did bow: his ways are *everlasting*." See, also, Rom. 16: 25, 26, "According to the revelation of the mystery, which was kept secret since the *aionions* began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the *aionion* God." If the objection we are considering is of any force, it proves that the hills and mountains will endure as long as God exists, and that the ages of the world are as ancient and as enduring as God. Whereas Paul, in the text from Romans, speaks expressly of a time when these ages began. What has been said is sufficient to overthrow the objection under consideration; but there is one fact which of itself is sufficient to silence this objection forever. In our remarks on Dan. 12: 2, and Matt. 25: 46, we have shown that the everlasting or eternal life there spoken of is not the life of the resurrection world, but is that life which is imparted to the believer in Jesus, and which may be enjoyed in this state of existence. We have shown that Christ himself defines this life to consist in the "knowledge of God, and of Jesus Christ whom he hath sent;" and that he speaks of his followers as being already in the possession of eternal life. Now, in the face of this testimony, who dare assert that eternal life consists in endless beatitude in a future state of existence? Surely no one, who heeds the instructions and the testimony of the great Founder of Christianity, Jesus Christ. As, therefore, the eternal life spoken of in Matt. 25: 46, was confined to this world, so also the everlasting punishment. As the one was limited, so also the other.

4. Again, it is said that, "in our exposition of those texts where these terms are applied to punishment, we have applied nearly all of them to the Jews; and it is unreasonable to suppose that nearly all that is said in the Bible about everlasting punishment was spoken in reference to that people." The objector must be careful how he brings his reason against facts. We know that Universalists have been accused of making a kind of scape-goat of the Jewish people, and of making them bear all the sins of mankind, and all the pun

ishment. But have we not appealed to the context, and the connection of these passages, to prove the correctness of our opinions? If it is a fact, then, that most of these texts relate to the awfu. doom which came on the Jewish nation, and which they are suffering to this day, it is a fact for which we are not responsible. And if any one is disposed to cavil on this ground, he must cavil with the Bible, not with us. If the objector thinks this opinion is erroneous, he had better be trying to prove it so than to be finding fault.

5. It is also said, that "if these terms do not express endless duration, then we have no proof of the endless existence of God." But do not the Scriptures teach that God is self-existent? And is not his endless existence a self-evident fact? Suppose that no word whatever expressive of duration was ever applied to him, would this make any difference in regard to his duration? Or suppose that all words, of every language under heaven, expressive of duration, were applied to him, and applied to him times without number, would this make his endless existence any more certain? Is God dependent on the meaning of a word for his endless existence? If so, then we may well fear that he will come to naught. But no rational man will pretend this. If, then, God is ever-enduring in his very nature, it is a matter of no consequence whether any word expressive of duration is ever applied to him or not; and if such words are applied to him, it is immaterial whether they express endless duration or not.

6. Once more. It is said that "if these words do not express endless duration, then we have no proof of the endless existence and happiness of mankind in a future world." If no other terms were used to express the duration of man's existence and happiness in the resurrection world, there might be some force in this; but such is not the fact. There are several words applied to life and happiness in the Scriptures which are never applied to punishment; and these words are unequivocal in expressing endless duration. These words are *amianton*, *aphtharton*, and *akatalutos*; rendered endless, undefiled, incorruptible, and immortal. In 2 Cor. 4: 7, we read, "For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal (aionion) weight of glory." The word *and* in this passage was supplied by the translators, and weakens the force of the passage. Leaving

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that word out, we here read of a glory exceeding aionion or eternal The original is even more full than this. The literal rendering would be, "a glory exceeding *eternal* to an excess." In Heb. 7 : 16, we read of an *endless life;* but we nowhere in the Bible read of endless death, of endless misery, woe or pain, nor of endless punishment, nor of an endless hell. In 1 Peter 1 : 4, we read of "an inheritance *incorruptible, undefiled,* and that *fadeth not away.*" In Isa. 25 : 8, and 1 Cor. 15 : 54, we are told that "*death* shall be *swallowed up in victory.*" And in 2 Cor. 5 : 4, we read of *mortality* being "*swallowed up of life.*" In 2 Tim. 1 : 10, we read of "*life* and IMMORTALITY being brought to light by Jesus Christ;" but we nowhere read of *immortal death* and *endless pain* being brought to light by Jesus Christ, or any other person mentioned in the Bible. In 1 Cor. 15 : 22, we are told that "as in Adam all die, even so in Christ shall all be made *alive.*" Now, just as certain as Christ will endlessly exist, just so certain is it that all mankind will exist endlessly; for they are to be made alive *in him.* In 1 Cor. 15 : 51, 52, we are told that all mankind shall be changed from "*mortal to immortality;*" and in verse 54 we are informed that "this corruptible must put on *incorruption,* and this mortal *immortality.*" These passages prove, beyond the possibility of a doubt, that the endless existence of mankind is taught in the Bible, irrespective of the application of *olim, aion,* and *aionios,* to that existence.

Such are all the objections to our views of these terms. Whether they are inoperable or not, the reader can judge for himself.

CHAPTER VI.

BIBLE DOCTRINE OF JUDGMENT.

SECTION I.

Those passages which show the Manner of, the Time when, and Place where, God judges his creatures.

I. *Law Dispensation.* — JUDGMENT signifies *the sentence or decision of a judge or ruler.*

1 Kings 3 : 28. And all Israel heard of the *judgment* which the king had judged ; and they feared the king : for they saw that the wisdom of God was in him, *to do judgment.*

Deut. 16 : 18—20. Judges and officers shalt thou make thee in all thy gates, which the Lord thy God giveth thee, throughout the tribes ; and they *shall judge* the people with *just judgment.* Thou shalt not wrest *judgment ;* thou shalt not respect persons, neither take a gift : for a gift doth blind the eyes of the wise, and pervert the words of the righteous. That which is altogether *just* shalt thou follow, that thou mayest live, and inherit the land which the Lord thy God giveth thee.

Ps. 72 : 1—4. Give the king *thy judgments,* O God, and thy righteousness unto the king's son. He shall *judge* thy people with *righteousness,* and thy poor with *judgment.* The mountains shall bring peace to the people, and the little hills by righteousness. He *shall judge* the poor of the people, he *shall save* the children of the needy, and shall break in pieces the oppressor.

Deut. 32 : 4. He is the Rock, his work is perfect : for all his ways *are judgment :* a God of truth, and without iniquity, just and right is he.

Ps. 9 : 7, 8. But the Lord shall endure forever : he hath prepared his throne for *judgment.* And he shall *judge the world in righteousness,* he shall minister *judgment* to the people in uprightness.

Verse 16. The Lord is known by *the judgment* which he executeth : the wicked is snared in the work of his own hands.

Ps. 33 : 4, 5. For the word of the Lord *is right ;* and all his words are done in truth. He loveth *righteousness* and *judgment : the earth* is full of the goodness of the Lord

Ps. 89 : 14. *Justice and judgment* are the habitation of thy throne mercy and truth shall go before thy face.

Ps. 19 : 9. The fear of the Lord is clean, enduring forever : *the judgments* of the Lord are *true* and *righteous* altogether.

Ps. 119 : 62. At midnight I will rise to give thanks unto thee, because of thy *righteous judgments.*

Verse 75. I know, O Lord, that *thy judgments are right*, and that thou in faithfulness hast afflicted me.

Verse 137. Righteous art thou, O Lord, and upright are thy *judgments.*

II. *Gospel Dispensation.*

Isa. 9 : 6, 7. For unto us a child is born, unto us a son is given : and the *government* shall be upon his shoulders. . . . . Of the increase of his *government* and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with *judgment* and with *justice* from henceforth even forever. The zeal of the Lord of hosts will perform this.

Micah 5 : 2. But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that *is to be Ruler* in Israel ; whose goings forth have been from of old, from everlasting.

Matt. 2 : 6. And thou, Bethlehem, in the land of Juda, art not the least among the princes of Juda : for out of thee shall come a *Governor*, that *shall rule* my people Israel.

Luke 1 : 32, 33. He (Jesus) shall be great, and shall be called the Son of the Highest : and the Lord God shall give unto him *the throne* of his father David. And he *shall reign* over the house of Jacob forever ; and of his kingdom there shall be no end.

Isa. 42 : 1—3. Behold my servant, whom I uphold ; mine elect, in whom my soul delighteth ; I have put my spirit upon him : he shall bring forth *judgment* to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench : he shall *bring forth judgment* unto truth.

John 5 : 22. For the Father judgeth no man ; but hath committed *all judgment* unto the *Son.*

Verse 47. And hath given him (*Christ*) authority *to execute judgment* also, because he is the Son of man.

Acts 17 : 31. Because he hath appointed a day in the which he *will judge the world* in righteousness, by *that man* whom he hath ordained ; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

Acts 10 : 42. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the *Judge* of quick and dead.

III. *This* JUDGMENT, *or decision, is in accordance with the works of the creature.*

Matt. 16 : 27. For the Son of man shall come in the glory of his Father with his angels ; and then he shall *reward every man according to his works.*

Ps. 62 : 12. Also unto thee, O Lord, belongeth mercy : for thou *rewarderest* to every man *according to his work*

Rom. 2 : 3. And thinkest thou this, O man, that judgest them which do such things and doest the same, that thou shalt escape the *judgment* of God?

Verse 5. But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath, and the revelation of the *righteous judgment* of God.

Verse 6. Who will render to every man *according to his deeds.*

Rev. 20 : 13. And they were judged every man *according to his works*

Rev. 23 : 12. And, behold, I come quickly; and my reward is with me, to give every man *according as his work shall be.*

See also Sections I. and II., on Rewards and Punishments, in this work.

IV *Time when, and place where, God judges his creatures.*

1 Chron. 16 : 12—14. Remember his marvellous works that he hath done, his wonders, and the judgments of his mouth; O ye seed of Israel, his servants, ye children of Jacob, his chosen ones. He is the Lord our God; his judgments are in *all the earth.*

Ps. 105 : 7. He is the Lord our God: his judgments are in *all the earth.*

Ps. 58 : 11. So that a man shall say, Verily *there is* a reward for the righteous: verily he is a God that judgeth *in the earth.*

Eccl. 3 : 16, 17. And moreover I saw *under the sun* the place of judgment, that wickedness was *there;* and the place of righteousness, that iniquity was *there.* I said in mine heart, God shall judge the righteous and the wicked: for *there is* a time *there* for every purpose and for every work.

Isa. 42 : 4. He shall not fail nor be discouraged, till he have set judgment *in the earth:* and the isles shall wait for his law.

Isa. 26 : 9. For when thy judgments *are in the earth,* the inhabitants of the world will learn righteousness.

Jer. 9 : 24. But let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving kindness, judgment, and righteousness, *in the earth:* for in these things I delight, saith the Lord.

Jer. 23 : 5. Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a king shall reign and prosper, and shall execute judgment and justice *in the earth.*

Ezek. 21 : 30. I will judge thee in the place where thou wast created, in the land of thy nativity.

Dan. 7 : 10. The judgment was set, and the books were opened.

John 9 : 39. And Jesus said, For judgment (*krima*) I am come *into this world;* that they which see not, might see, and that they which see, might be made blind.

Matt. 12 : 20. A bruised reed shall he (*Christ*) not break, and smoking flax shall he not quench, till he send forth *judgment unto victory.*

Prov. 11 : 31. Behold the righteous shall be recompensed *in the earth:* much more the wicked and the sinner.

John 16 : 7—11. Nevertheless, I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove *the world* of sin, and of righteousness, and of judgment (*kriseos*); of sin, because they believe not on me: of righteousness, because I go to my Father, and ye see me no more: of judgment (*kriseos*), because the prince of this world *is judged.*

John 12 : 31. *Now is the judgment* (*krisis*) *of this world:* now shall the prince of this world be cast out.

Rom. 14 : 10. But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment-seat (*bemati*) of Christ.

2 Cor. 5 : 10. For we must all appear before the judgment-seat (*bematos*) of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

1 Peter 4 : 17. For the time *is come* that judgment (*krima*) *must begin* at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?

Rev. 14 : 6, 7. And I saw another angel fly in the midst of heaven having the everlasting gospel to preach unto them that dwell *on the earth* and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him: for the hour of his judgment (*kriseos*) *is come;* and worship him that made heaven and earth, and the sea, and the fountains of water

SECTION II.

Sundry passages of the NEW TESTAMENT *speaking of Judgment.*

Matt. 5 : 21, 22. Whosoever shall kill, shall be in danger of the *judgment* (*krisei*): but I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the *judgment* (*krisei*); and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell-fire. (*Gehenna-puros.*)

Matt. 7 : 2. For with what judgment (*krimati*, etc.) ye judge ye *shall be judged.*

Matt. 12 : 18. And he (*Christ*) shall show *judgment* (*krisin*) to the Gentiles.

Verse 41. The men of Nineveh shall rise in *judgment* (*krisei*) with this generation, and shall condemn it.

Verse 42. The queen of the south shall rise up in *the judgment* (*krisei*) with this generation, and shall condemn it.

Luke 11 : 31, 32. The same.

Acts 24 : 25. And as he (*Paul*) reasoned of righteousness, temperance, and *judgment* (*krimatos*) to come, &c.

Rom. 1 : 32. Who, knowing the *judgment* of God

Rom. 5 : 16. And not as it was by one that sinned, so is the gift: for the *judgment* (*krima*) was by one to condemnation (*katakrima*); but the free gift is of many offences unto justification.

Verse 18. Therefore, as by the offence of one *judgment* came upon all men to condemnation.

Rom. 11 : 33. How unsearchable are his *judgments* (*krimata*), and his ways past finding out!

2 Thess. 1 : 5. Which is a manifest token of the righteous *judgment* (*kriseos*) of God.

1 Tim. 5 : 24. Some men's sins are open beforehand, going before to *judgment* (*krisin*); and some men they follow after.

Heb. 6 : 2. Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal *judgment* (*krimatos aionion*).

Heb. 9 : 27. And as it is appointed unto men (*tois anthropois*, the men) once to die, but after this the *judgment* (*krisis*).

Heb. 10 : 27. But a certain fearful looking for of *judgment* (*kriseos*) and fiery indignation, which shall devour the adversaries.

2 Peter 2 : 3. Whose *judgment* (*krima*) now of a long time lingereth not, and their damnation slumbereth not.

Verse 4. For if God spared not the angels that sinned, but cast them down to hell (*tartarosas*), and delivered them into chains of darkness, to be reserved unto *judgment* (*krisin*).

Jude 6. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the *judgment* (*krisin*) of the great day.

Verse 15. To execute *judgment* (*krisin*) upon all.

2 Tim. 4 : 1. I charge thee, therefore, before God and the Lord Jesus Christ, who *shall judge* (*mellontos krinein*, is ready to judge) the quick and the dead at his appearing, and his kingdom.

1 Peter 4 : 5. Who shall give account to him that is ready to *judge* (*krinia*) the quick and the dead.

Rev. 15 : 4. For thy *judgments* are made manifest

Rev. 16 : 7, 17 : 1, 18 : 10.

The DAY *of Judgment.*

Matt. 10 : 15. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the *day* of judgment (*kriseos*), than for that city.

Matt. 11 : 24. But I say unto you, That it shall be more tolerable for the land of Sodom, in *the day* of judgment (*kriseos*), than for you.

Verse 22. But I say unto you, It shall be more tolerable for Tyre and Sidon, at the *day* of judgment (*kriseos*), than for you.

Matt. 12 : 36. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the *day* of judgment (*kriseos*).

Mark 6 : 11. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrah in the *day* of judgment (*kriseos*) than for that city.

2 Peter 2 : 9. The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the *day* of judgment (*kriseos*) to be punished.

2 Peter 3 : 7. But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire, against the *day* of judgment (*kriseos*) and perdition of ungodly men.

1 John 4 : 17. Herein is our love made perfect, that we may have boldness in the *day* of judgment (*kriseos*) ; because as he is, so are we in this world.

SECTION III.

***On the Greek terms* KRINO, KRISES, KRIMA, *and their different forms, etc., rendered judge, judgment, condemned, condemnation, damned, damnation, etc., in the* NEW TESTAMENT.**

KRINO occurs as many as seventy-seven times in its different forms in the New Testament; and is rendered *judge*, *judged*, and

judging, sixty-two times; and once *damned* (2 Thess. 2: 12.) It is also rendered *determined, decreed, ordained, concluded, esteemeth, called in question, sentence, condemneth, condemning, law*, etc., in different places.

KRISES occurs upwards of forty times, and is rendered about thirty times *judgment*, seven times *condemnation*, and twice *damnation*. See Matt. 23: 33; Mark 3: 29.

KRIMA occurs about thirty times, and is rendered *damnation* eight times, *judgment* and *judgments* several times, *condemned* and *condemnation* about six times; and in 1 Cor. 6: 7, it is rendered *go to law;* and in Rev. 18: 20, *avenged.*

SECTION IV.

A Statement of Facts in relation to the Bible doctrine of JUDGMENT.

Much has been said and written respecting a supposed general judgment to take place at what is called the "end of time." It is called the "*general judgment*," the "*last judgment*," the "*great judgment*," the "*judgment day*," etc. But in the Bible, we nowhere find the phrase, general judgment, last judgment, or the great judgment expressed. It is true that God judges his creatures by established and just principles, in his own way and own time. He judged his ancient people, the Jews, by judges and rulers appointed for that purpose. God frequently visited various nations with judgments and calamities, destroying their cities, country, etc., as in the instances of Egypt, Idumea, Sodom, Gomorrah, Jerusalem and others. These visitations, when individually referred to in the Scriptures, are called "*the judgment*, the day of judgment," etc. But for us to arrive at correct conclusions in regard to the doctrine of judgment, it is only necessary that we set aside prejudice and preconceived opinions, and strictly observe the teachings of those scriptures where the doctrine is taught.

In the first place, it is necessary to understand the *manner* in which God judges his creatures. By observing those passages as arranged in Section I. of this Chapter, it will be found, firstly, that God, in appointing judges and rulers over the people, strictly enjoined it upon them to observe *wisdom*, and execute *just judgment*

in all their proceedings with the people. He commanded them to judge the people with *righteousness*, and the poor with *just judgment;* to speak *peace* to the people, and *save* the children of the poor and needy.

Goodness and mercy, truth and justice, are inseparably connected with the judgments of God. David says, Ps. 9: 7, 8, "But the Lord shall endure forever: he hath prepared his throne for judgment. And he shall judge the world *in righteousness*, he shall minister judgment to the people in *uprightness*." Verse 6, "The Lord is known by the judgment which he executeth: the wicked is snared in the work of *his own* hands." Ps. 33: 4, 5, "For the word of the Lord is *right;* and all his works are done *in truth*. He loveth *righteousness* and *judgment:* the earth is full of the *goodness* of the Lord." Ps. 119: 75, "I know, O Lord, that thy judgments are *right*, and that thou in *faithfulness* hast afflicted me." Verse 137, "*Righteous* art thou, O Lord, and *upright* are thy judgments."

The above shows the undeniable fact, that God's manner of judging his creatures is not arbitrary or revengeful; but that it is in kindness, and its only object the good of the creature.

In the second place, it is necessary to observe those passages which speak of the introduction of Christ into the world as Judge and Lawgiver. In these passages we find, not only the same spirit of goodness and justice manifested, but a higher degree of sympathy and kindness appears to exist between Christ as judge, and the people as subjects. Christ was to take possession of the throne of his father David, to reign over the house of Israel forever; and to execute justice and judgment in the earth.

Under the Gospel dispensation, Christ fully receives the responsibility of judging the Gentile world, in connection with all the earth; and is obligated to bring forth judgment unto victory. God, in establishing his Son as judge of the world, hath assigned to him a kingdom, in which he is to bear rule and acquit himself of all responsibility. — *See Section I., this Chapter. Also the phrases, Kingdom of God, etc., in this work.*

In the third place, this judgment is to be executed in accordance with the works of the creature. Christ shall "judge every man according to his works." "Will render to every man according to his deeds," etc. See the passages in their proper place

Let this judgment be *called* what it may, or *be* where it may these facts follow: 1. That men are judged and rewarded in accordance with the quality and amount of works performed. What they receive as a reward, or demerit, is an equivalent for the deeds done in the body. Now, should this judgment take place after the resurrection from literal death, and they, there and then, only receive in value the just and strict merit or demerit of their finite and limited performances, what prospect have we in our anticipations of the resurrection world? It is acknowledged by all, that in the resurrection state we shall either receive immortal bliss on the one hand, or endless death on the other; and at the same time are strenuously contending for strict rewards and punishments, as an equivalent for limited demands, or works performed in a finite capacity. Many, if not all, who suppose this judgment to follow the resurrection, evidently overlook the difficulties and absurdities it involves.

It should be borne in mind, that, whatever we receive of God as a state or condition in the resurrection state, it is the free gift of God, and bestowed agreeably to his good pleasure. We should also bear in mind, that while we are contending for judgment according to our works, in or after the resurrection, we are supporting a theory which, if true, would annihilate the gift of heaven, and the merits of Christ. But, by admitting the judgment to be confined to Christ's kingdom established on earth, we see no difficulty in being judged and rewarded according to our works. The works of men are limited and confined to earth; of course all they can receive as an equivalent must also be limited and confined to the same place. Men cannot perform deeds in time, and receive reward for them in eternity, any more than they can sow in one field and reap the same in another; or, than they might expect that the result of good and wholesome diet here would be a sound and healthy state in the eternal world. The conclusions are these: First, the judgment is under Christ and confined to his kingdom on earth. Second, mankind are judged and awarded in strict accordance with their merit or demerit. Third, this judgment is confined to the Gospel kingdom on earth, — that it is the last judgment, — it precedes the resurrection, and will have been closed at the resurrection of the dead.

In the fourth place, we notice the *time* when, and *place* where the *judgment* is executed.

The Scriptures under this head conclusively show that it is in the earth, on the earth, under the sun, confined to earth and the life of man. We find these conclusions sanctioned, by plain and positive teachings, in more than twenty passages of the Bible. We also find that both the righteous and the wicked are judged and awarded in the earth. But we no where find in the Bible a solitary scrap of evidence that this judgment, or any judgment, is to be after men have left this world. In no one passage is it declared that the judgment shall set, or take place, in eternity, or after the resurrection of the dead. God has, in no place, nor at any time, informed his creatures that he would judge and reward them after they were dead, or in another world! But we have abundance of proof that he will do it in this world, during their literal existence. Why, then, are we not willing to yield to the teachings of truth; and acknowledge the utility of being judged and awarded in this life, agreeably to our deserts? And why not acknowledge the folly and inconsistency of men being called from the tombs to be judged, when, and where, it can be of no possible benefit, either to God or themselves? Their fate is acknowledged to be sealed at death, and nothing can be altered for the better or worse. The only fair conclusion is this: men in all ages of the world have received the legitimate result of their doings. These results are called judgments. Second, the Gospel day is the judgment day, and is common, general, or universal. The conduct and proceedings of men are all declared to be good or bad, according to their merit or demerit, under the Gospel. Christ says, "For judgment I am come into the world." Again he says, "Now is the judgment of this world." Here men receive the fruit of their doings. The result is positive and certain. If they believe, are obedient, they *are saved*, are happy. But if they are unbelieving and disobedient, they are miserable, unhappy, and condemned. The very nature of the Gospel is, to approve or condemn the deeds and actions of men in this life; agreeably to their merit or demerit. Hence, this is not only a day or time of trial, but of judgment, decision, or retribution. It is called "a day," "the day," and sometimes "the hour of judgment." John says, "And I saw another angel fly in the midst of heaven, having the everlasting

Gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him; for *the hour* of his judgment is come. Rev. 14: 6, 7. We think the above remarks, under this head, to be sufficient. All that is necessary to keep any from straying on this subject is, to observe the plain and positive teachings of the Bible, rather than to follow preconceived and superstitious notions, to the violation of their better reason, and the expense of truth and common sense.

On sundry passages, Section II, we remark, first, that whatsoever time or place is referred to, no judgment is spoken of which is to take place after the resurrection from literal death, or even after the close of the Gospel day.

In Matt. 5: 21, 22, we find, that whoever should kill another, or even call his brother a fool, or be angry with him without a cause, should be in danger of *the judgment* or decision of the Jewish council. In Matt. 12: 41, 42, it is said, "The men of Nineveh shall rise *in judgment* with this generation, and shall condemn it. . . . . The queen of the south shall rise up in *the judgment* with this generation, and shall condemn it." The judgment here alluded to is one often spoken of, and as often declared to come upon *that generation*, the people then living, not in eternity. It is the time of judgment of which Christ speaks when he says, Matt. 23: 33, 35, 36, "Ye serpents, *ye generation* of vipers, how can ye escape the damnation of hell?" (*gehenna.*) "That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon *this generation.*" Chapter 24: 21, "For *then* shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." All these calamities and afflictions *did come* upon the people of that age and nation, to the utter destruction of their city, and final overthrow of their national polity. Paul speaks of the same judgment in Acts 24: 25, "And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled." This judgment was about to come, or nigh at hand. Peter alludes to the same in 2 Peter 2: 3, "And through covetousness shall they, with feigned words, make merchandise of you: whose judgment now of a

long time lingereth not, and their damnation slumbereth not.' Peter speaks of the judgment of false teachers and wicked men of that day as lingering not, and their damnation (or sentence to condemnation) as slumbering not: it was about to fall upon them. The same in 1 Peter 4: 7, "But the end of all things is at hand." The end of their civil, political, and religious rites, ceremonies, and institutions. The same in Matt. 16: 27, 28, "For the Son of Man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. Verily I say unto you, There be some standing here which shall not taste of death till they see the Son of Man coming in his kingdom." Here is a judgment during the life-time of some then living, in which every man should be rewarded according to his works; all of which shows that it was in this world, and even nigh at hand. There are several passages speaking of the same time, such as Matt. 25: 46, and others which are explained in this work. Matt. 10: 14, 15, "And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in *the day of judgment*, than for that city." See, also, its parallels in Mark 6: 11, and Luke 10: 11, 12. Here the same time and judgment is referred to as in Matt. 12: 41, 42, and other places. Christ says, "It shall be more tolerable for the land of Sodom and Gomorrah in *the day of judgment*, than for that city." (Those who rejected the apostle's preaching.) Our Saviour was almost continually warning the people of an alarming judgment or calamity which was rapidly approaching, and would suddenly and unexpectedly fall upon that people and nation. And as the people then (in Christ's day) had more instruction upon the subject, more light and knowledge, higher facilities from the various means they possessed, *their judgment*, their calamity, affliction, and perilous distress, would be more *intolerable*, more protracted and intolerably painful and grievous, than *was* the judgment and calamity which befell Sodom and Gomorrah. Is not this too true to be disputed? *When*, or *where*, was there ever a *time* or *place* that suffered more than did the Jews in that calamitous day? See Josephus, and others, on the destruction of Jerusalem. The evils suffered by Sodom and Gomorrah *were not* so severe and trying as those of Jerusalem. And notwithstanding so many suppose this to

relate to a future general judgment, the best critics and commentators of the limitarian orders, are of the same opinion with ourselves. DR. HAMMOND says on this subject, "I assure you, the punishment or destruction that will light upon that city shall be such that the destruction of Sodom will appear to be more tolerable than that." He also refers to what he had said in another place on the phrase *kingdom of God*, where he quoted and explained the text thus: "'*Verily I say unto you, it shall be more tolerable for Sodom in that day*,' (*i. e.*, not in the day of judgment to come, for that belongs to each particular person, not whole cities together, but) in that day of the kingdom of God, *than for that* refractory *city*. God's dealing with Sodom in the day of their destruction with fire and brimstone, shall be acknowledged to have been more supportable than his dealing with such contumacious, impatient cities of Judea." — *Paraphrase on Matt.* 10: 15, *and Annotations on Matt.* 3: 2. The same views are given by Bishop Pearce, Gilbert, Wakefield, Dr. A. Clarke, and others.

We think the above conclusions are correct, and the only rational exposition that can be given upon the subject. But objections are founded on the future tense of the verb, *It shall be more tolerable*, &c. We think that those who observe the original use of the tenses must be satisfied that they are not there used with the same precision as in our own language at the present day, and that instances often occur which can be reduced to no fixed grammatical principle. But we do not wish to criticize upon the license of those expressions. And if those who raise the above objection to the tense of the verb would persevere in like criticisms with the Bible, we think they would soon be willing to retrace their steps, and adopt more rational rules of interpretation. The fact is this, — the time or judgment of which Christ here speaks was then future; it did not take place until about forty-one years after Christ's day; and when it did come, it was not so tolerable, so easily borne, as that of Sodom and Gomorrah. Consequently he could with all propriety say, *It shall be*, &c. We will here mention another fact, which, if generally understood, might in a measure tend to obviate the difficulty: the article *the* is not used in the original text. It stands thus — "*en hemera kriseos.*" In the Greek, we find but one article used which answers to the definite article *the* in English Mr. Fisk, in his Greek Grammar, says, "When no article is ex

pressed in Greek, the English indefinite article *a* is signified." Consequently, we cannot understand our Saviour as pointing in the text to some one, and *only one* definite judgment, as though there were but one understood by the people; but as of one among others of the kind, transpiring to nations. Many have the impression that there is a general judgment in eternity spoken of by Christ, and that he there alludes to that definite one; whereas, he only alludes to a judgment of a national character which was about to fall upon them. But, should we understand this judgment as a *special one* of the kind pointed out to the people, we see no objection to calling it *the* judgment; and we are confident that the Jews understood it in this manner. We find the article nowhere connected with the phrase *en hemera kriseos*, "a day of judgment," with the exception of one place in the New Testament. 1 John 4: 17, "Herein is our love made perfect, that we may have boldness in the day of judgment (*en te hemera kriseos*); because he is, so are we in this world." This is the only place where the phrase is used with the article. The day of God's judgment on the Jewish nation — and no other day of judgment was expected during that generation — was near when John wrote the text, and was the greatest day of judgment the world had ever seen; nor was the like ever to be again. It had been predicted by the prophets, and also by our Lord himself, and no doubt was a subject of frequent conversation among Christians, and most people of the day. This day was called by Malachi the day of the Lord which should burn as an oven, the great and dreadful day of the Lord. From its greatness, its being near, and other circumstances, no wonder John called it *the* day of judgment.

There are other texts which allude to the same time and judgment, which it is not necessary here to mention. Paul speaks of a different judgment in Heb. 9: 27, "And as it is appointed unto men once to die, but after this the judgment." The apostle is here speaking of the judgment or justification of the high priest, after his sacrificial death under the Law. In this chapter he particularly delineates the ceremonies under the Law, and compares the figurative death of the high priest to the sacrifice of Christ. In verses 11 and 12, he says, "But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by

the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us." Verse 24—28, "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world (*kosmou*); but now once in the end of the world (*aionion*) hath he appeared to put away sin, by the sacrifice of himself. And as it is appointed unto men (*tois anthropois*, the men) once to die, but after this the judgment (*krisis*), so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin, unto salvation." By the above, it is clearly seen that Paul was contrasting the death of the high priest with the death of Christ, and comparing the result of the priest's sacrifice with the result of Christ's sacrifice; both of which were justification, — the former for one year, the latter once for all. And as it is (in the Law dispensation) appointed unto the men (high priest) once to die (to die once a year), but after this the judgment (justification). It will be observed that the article in the original is prefixed to men, which is not in the English translation, but is prefixed to the word judgment, in which place it does not stand in the original text By also observing the comparatives, *as* and *so*, it is clear that the apostle meant as we have stated it. After the high priest had returned from the Holiest of all, having offered his gift, were not he, and the people also, justified in the sight of God for one year? The time cannot be named when the priest had acquitted himself in his office and offering before the Lord, but that the people and nation were actually judged, and in this judgment were acquitted, and actually stood justified before God for one year. Many appear to think that the word judgment necessarily implies condemnation; but in every legal and just judgment, those adjudged are either justified or condemned: in the above case we find they were adjudged to justification. Now, supposing we should admit the word "die," in the text, to mean literal death, and judgment, condemnation; we should then read it thus: As it is appointed to all men literally to die, but after death condemnation. The same all that die must *receive* the same sentence. The text says nothing about some being

acquitted and others condemned. We read it thus: And *as*, under the Legal dispensation, it is appointed unto the high priest figuratively to die once the year, but after this, justification before God; *so* Christ was once offered a sacrifice for the many, and unto them that look for him shall he appear the second time, without an offering for sin, unto their salvation. We see no other rational conclusion. There is no similarity, or reasonable comparison, between literal death and the sacrifice of Christ. The apostle could not have been so illogical in his comparison. But to say, *As* Legal justification followed the sin-offering of the high priest, *even so* deliverance and justification shall follow the offering of our Saviour, once for all, is perfectly consistent, logical, and conclusive. The apostle sanctions the above in the following. Chapter 10: 11—14, "And every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins: but this man (Christ), after he had offered one sacrifice for sins, forever sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected forever them that are sanctified." The high priest was typical of Christ, the antitype; the former was under the necessity of offering himself often, or yearly; but the latter, Christ, "now once in the end of the world (age) hath he appeared to put away sin by the sacrifice of himself."

In 2 Peter 2: 4, and in Jude 6, we have another account of God's judgment. Peter says, "For if God spared not the angels that sinned, but cast them down to hell (*tartarosas*), and delivered them into chains of darkness, to be reserved unto judgment" (*krisin*). Jude says, "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." By observing the reading of these two passages and their connection, it will be seen they both allude to the same time and thing. Peter speaks of false teachers, and those who followed their damnable heresies, as bringing upon themselves swift destruction, and whose damnation slumbereth not. Jude speaks of the same characters, who denied the Lord God and the Lord Jesus Christ. They both labor to show the certainty of punishment, or reward of wrong doing, in which effort they bring in the angels (*messengers*), which sinned and kept not their first estate, &c. Now, observe, they immediately

connect with the transaction of these angels, or messengers, the circumstance of Egypt, Sodom and Gomorrah, of filthy dreamers, the punishment of the old world, &c., as though they were all connected — of a like kind — in the same state of being — this world, &c. Here we remark, that they could have had reference to no other than the twelve messengers chosen from the twelve tribes of Israel to search the land of Canaan. See Numb. 13: 1—4. Each tribe furnished a man, a ruler among them, which were sent from the wilderness of Paran. But, *ten* of these heads and rulers in Israel, who were sent on this important message, proved traitors, were not true to their trust, brought a false report of the land they searched, and caused the people to murmur against Moses and Aaron. In consequence of these evils, they were visited by a judgment in the form of a plague. Those messengers who sinned in bringing the false report were cast down from their dignified state as rulers, and were bound in chains of darkness, obscurity, and wretchedness, mingling with the rebellious and murmuring class in *deep disgrace.* In this degrading condition they were held until *the judgment of the great day* overtook them. See Numb. 14: 37, "Even those men that did bring up the evil report upon the land died by the plague before the Lord." This was the *tartaros, hell,* which those angels, or messengers, were thrust into, and their tragical death closes with them the scene of judgment.

2 Tim. 4: 1, "I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom." Paul here alludes to the judgment and calamity which was about to fall on the Jewish nation. Peter speaks of the same in 1 Peter 4: 5, "Who shall give account to him that is ready to judge the quick and the dead." In Acts 10: 42, we find that Christ "was ordained of God to be the judge of the quick and dead." Now, when these texts were written, this judgment was near at hand. Christ was *ready to judge* — it was near by — about to come upon them. If it should be asked, What is meant by the phrase, *quick and dead?* we reply — By the expression *quick and dead* might have been meant Jew and Gentile, as distinguishing the former, who had received the oracles of God, from the latter, who were dead to that light. But, more strictly we think the phrase *quick and dead* signifies the believer and unbeliever, the righteous and unrighteous, the obedient and dis-

obedient — all were judged promiscuously and collectively, but every one agreeably to his merit or demerit. Nothing is said about the resurrection, or eternity, in the text or its connection; but the morally dead, and the morally living, were evidently meant. Paul says, Eph. 2: 1, "And you hath he quickened who were dead in trespasses and sins." Verse 5, "Even when we were dead in sins, hath quickened us together with Christ." By this, we see, the unbelieving and disobedient are called dead. The believing and obedient are the quickened, and in the judgment referred to they were acquitted of evil; while the former were driven away in their wickedness, to share the wretchedness of that calamitous time.

Peter, in his 2d Epistle, speaks of the same time, the close of the Jewish polity, and their national death. 2 Peter 3: 7, "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire, against the day of judgment and perdition of ungodly men." Peter, firstly, reminds his brethren of what the prophets and themselves had previously informed them should come; of scoffers that should appear in *the last days*, and of the world which perished by water. But the heavens and the earth, which *now are*, are kept in store by the same word; reserved unto fire against the day of judgment and perdition of ungodly men. Now, by referring to Section VIII., Chapter I., it will be seen that the last day, last times, &c., point directly, not only to the day of judgment and perdition of ungodly men, expressed in this text, but also to the day or time of God's wrath and retribution at the close of the Jewish age. The judgment in the text is identified with the above period. Some may suppose that the heavens and earth, which now are, being reserved unto fire, &c., may allude to the destruction of the material heavens and earth; but we find no evidence of this, either from the text or any other scripture authority. The ecclesiastical heavens and earth are what is here alluded to. Observe the expressions of the prophet. Mal. 3: 1—3, "Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap. He shall sit as a refiner and purifier of silver" &c. The prophet here had the same time and judgment

in view of which Peter speaks. Christ was the messenger and judge who sat upon the throne of his glory in power, over the wreck and fall of expiring Jerusalem. Malachi calls him the messenger of the covenant who shall come; but, "*who* shall abide the day of his coming?" By this, we see it was a day of trial and affliction. In chap. 4: 1, he says, "For behold, *the day cometh* that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." This clearly illustrates Peter's day of judgment and fire, unto which the ecclesiastical heavens and earth were reserved. When the unclean, impure, and abominable were consumed, then would be left the obedient, who feared his name, and had made their escape from the scene of impending ruin. Such were adjudged worthy of life; and, upon such, this same Judge, who sat in fire, will spread his balmy wings as the Sun of righteousness, who will heal their infirmities, and continue to shine as a wall of fire round about them, and a glory in their midst. Peter, in connection with the text, says, "The Lord is long suffering to us-ward." Showing that the Lord was *then procrastinating*, deferring the time, about to burst upon them. In verses 10—12, he says, "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth, also, and the works that are therein, shall be burned up. Seeing, then, that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with a fervent heat?"

What can we understand by Peter's question and declaration here, more or less than this:— that he expected that consuming day of fire and convulsion would actually transpire during the literal lives of his brethren to whom he then wrote? He says, "Seeing, then, that all these things shall be dissolved, the heavens pass away with a great noise, the elements melt with a fervent heat, the earth, also, and the works therein, be burned up, what manner of persons ought ye to be..... *looking for* and *hasting unto the coming of the day of God?*" If this language does not imply, and explicitly teach, the *then* sudden coming and destruction of the

things referred to, it can mean nothing; and the apostle had better been silent, than to have been tingling the ears of his brethren with a mere empty sound. But it is clear to every observer that the time was then at hand. In verse 13, the apostle says, "Nevertheless we, according to his promise, look for new heavens, and a new earth, wherein dwelleth righteousness." Nevertheless — that is, notwithstanding this ordeal by fire is soon to be upon us, yet we — who? — the apostle and his brethren, look for new heavens and a new earth. Some of them *then living*, it was expected, *would see the time gone by* when there should be new heavens, and a new earth, wherein dwelleth righteousness. The new heavens and new earth looked for were undoubtedly the established orders of Christ's kingdom on earth, when previous rites and ceremonies should have fully passed away. And should it still be objected that the heavens and earth, which were to be destroyed, must be the literal heavens and earth, because they were contrasted with the old world that perished by water, we have only to cite them to verses 5 and 6, "For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water, and in the water, whereby the world that then was, being overflowed with water, perished." Now, we ask, what heavens and earth, or what *world*, was destroyed? Surely not the literal heavens or earth! but simply the inhabitants, with their rites and customs. The same material earth yet stands; but men, with all their works, were swept away and lost in oblivion. The same is measurably true of the latter. In reality, we know not how long the vacuum has been lit up by the starry worlds, or even how long the earth has continued to roll; much less do we know how long it will hold its age, and continue its stated course, at the rate of sixty-eight thousand miles an hour. See Chapter IX.

John, in Rev. 20: 12, 13, speaks of a judgment, which undoubtedly is the same as above referred to. John says, "And I saw the dead, small and great, stand before God, and the books were opened, and another book was opened, which is the book of life, and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it, and death and hell (*hadēs*) delivered up the dead which were in them, and they were judged every man according to their works." So much has been said, and ably said

and written upon this subject, that we deem it unnecessary to say, at least, but little here. On taking a retrospective view of the subject, with its connection, and with the book itself, we learn nothing which induces us to suppose that any allusion is made to a judgment in eternity; neither can this possibly be. We have already shown that God judges men *in the earth* — in this world — and the Scriptures cannot be broken. If God had designed to judge men in eternity, we think he would have made it plain in his instructions on the subject; but he has nowhere informed us he would do so. Judgment and the resurrection stand nowhere connected in the Bible; neither would there then be a place for judgment, or a judge to decide. from the fact that Christ's reign is confined to his kingdom on earth, and he the only judge, and *at the resurrection* he delivers up the kingdom, resigns his office, as mediator and judge, to God the Father, that he may be all in all. See 1 Cor. 15: 24—28. Hence, we are not under the necessity of looking to any other place, for the judgment in our text, than to the earth itself. John informs us, in the first verse, of an angel which *came down from heaven.* He laid hold on the dragon, that old serpent, the devil and satan, bound him, cast him into the bottomless pit, shut him up, &c. We must here remember that this devil and pit are both on the earth; for the angel found the devil here after he came down from heaven; and he does not inform us that he went with him to any other place, to cast him into the pit and shut him up. What is said, in verse 4, of the souls of them that were beheaded, and should reign with Christ a thousand years, Dr. Whitby and others do not understand as signifying men literally raised from the dead; but that the church is here signified in a flourishing condition for a thousand years after the conversion of the Jews, and the gathering in of all nations to them thus converted to the Christian faith. Verses 7—9 inform us that when the thousand years are expired Satan shall be loosed out of his prison; he was to go out to deceive the nations in the four quarters of *the earth;* they went up on the breadth of *the earth*, compassed the camp of the saints about..... and fire came down from God out of heaven and devoured them. Here we notice that the thousand years, and all the following transpiring events, are declared to take place on the earth. Even the beast and the false prophet are to be tormented *day and night*, with the devil and all that he

deceived Thus we see that the scene of this judgment is on the earth, where *day and night* diversify time and number the rolling years. What is said, in the 9th verse, of fire from heaven which devoured them, and in the 10th and 11th verses, of Him that sat on the throne, from whose face the earth and the heaven fled away, &c., is already explained in the remarks on 2 Peter 3 : 7. In verse 11 he says, "And I saw a great white throne." When did he see it? At the same time when the preceding events took place. Verse 1, he says, "And I saw an angel," &c. In verse 4, "I saw thrones." All these scenes transpired in the vision at the same time, and evidently allude to the close of the Jewish polity, the burning up, and passing away of their religious and political heavens and earth. Thus, the Jewish heaven and earth passed away to make room for the new, which are now established under the Gospel.

In the 12th verse we find the same copulative which connects and identifies what follows with the preceding events. "And I saw the dead, small and great, stand before God: and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." The time when these dead stood before God, and were judged according to their works, is already identified. But it may be further illustrated by Matt. 16. 27, 28, "For the Son of Man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. Verily I say unto you, There be some standing here which shall not taste of death till they see the Son of Man coming in his kingdom." These texts show that the time was when Christ should set upon the throne of his glory with his angels, when every man should be rewarded according to his works, and during the literal existence of some then living. This is the time when the kingdom of God should come with power. It is the time when the dead, small and great, *stood before* God, in the same sense that *all nations* stood before him, in the parable of the sheep and goats, Matt. 25 : 32 (see in this work). It appears to have been a common expression in those days, when things of importance were attended to, to use the phrase "before the Lord," or "before God." It was said of Zacharias and Elizabeth, that they were righteous *before* God. Luke 1 : 6. And Paul charged Timothy, before God

and the Lord Jesus Christ, to preach the word. 2 Tim. 4: 1 Moses said to the children of Israel: "Ye stand this day, all of you, *before the Lord* your God." And when any calamity, in the form of a judgment, came upon the people, they were said *to stand* before God, as in the instance of our text. And as this language of our text is all highly figurative, we do not expect to find the literally dead before God; but moral death is the state the mass of the Jews, and nations then before him, were in. They were dead in iniquity and disobedience, dead to all their best privileges and interests, and about to expire in a complete national sense. We have before shown that this scene was on the earth, and in that generation. But further to illustrate, see Matt. 25: 32, "And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats." The prophet also identifies the same thing. See Zech. 14: 1, 2, "Behold the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken." See, also, Matt. 23: 36, and 24: 34, where the same event is described. "Verily I say unto you, all these things shall come upon this generation." . . . . "Verily I say unto you, this generation shall not pass till all these things be fulfilled." And as further illustration of the assemblage before God, the books being opened, and the judgment according to their works, see Dan. 7: 9, 10. "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened." Chap. 12: 1, 2, "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt."

The above passages so nearly resemble Rev. 20, and so fully

illustrate our subject, that little more need be said. What is said, in the 13th verse, of the sea, and death and hell, delivering up the dead which were in them, is only a refiguring of the same things. Thus were they all *before* God, who sat upon his throne in spirit and in power over Jerusalem, which was called his throne. See Jer. 3 : 17, "At that time they shall call Jerusalem *the throne of the Lord:* and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem." The books which were opened, and out of which they were judged, could have been nothing more than the law and the prophets, which contained those awful denunciations against them. Christ says to the Jews, "There is one that accuseth you, even Moses, in whom ye trust." John 5 : 45. He also says, John 12 : 48, "He that rejecteth me, and receiveth not my words, hath one that judgeth him : the word that I have spoken, the same shall judge him in the last day." The other book, called the book of life, was undoubtedly the principles of the gospel, which all those who were adjudged to life had embraced. They were judged out of those things which were written in the books, according to their works. This is true to the letter of all judgments on earth, but could not be of a judgment after the resurrection, because there is then but one infinite result, which cannot be the reward or effect of earthly and limited performances. Those who believed, and had their names enrolled with the Christian believers in the book of life, escaped the furious tornado of death and destruction into which the disobedient and unbelieving were thrust, as into a lake of fire, which is the second death. This second death is the tragical end and ruin of that people as a race and nation.

It may be objected that the book of Revelation was not written until after the destruction of Jerusalem. We know there are different opinions; but the best authorities, we think, show to the contrary. The inscription to this book in the *Syrian Version*, published by *De Dieu*, 1627, and afterwards in the London Polyglot, is the following: "The revelation which God made to John the Evangelist, in the Isle of Patmos, to which he was banished by *Nero Cæsar*." This places it previous to the year 68, at which time the reign of Galba commenced. That this was the true time of John's banishment, and, consequently, that the visions recorded in this book are to be ascribed to this period, is contended by many learned and eminent writers, among whom are Hentenius, Harduin

Grotius, Lightfoot, Hammond, Sir Isaac Newton, Bishop Newton, and others. But we think the book itself shows that it was written before the overthrow of Jerusalem. In chap. 1: 1, it is said, that "God taught John by his angel things that *must shortly come to pass*." Verse 3, it is said, "The time is at hand." Chap. 22: 6, 7, it is said, that "The Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly be done. Behold, I come quickly.: blessed is he that keepeth the sayings of the prophecy of this book." Verse 10, "And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand." Verse 12, "And behold, I come quickly: and my reward is with me, to give every man according as his work shall be." Verse 20, "He which testifieth these things saith, Surely I come quickly; Amen. Even so, come, Lord Jesus."

That the above passages show the then future, yet sudden coming of our Lord, we think is self-evident. The following, we think, show that Jerusalem was then standing. Chap. 1: 7, "Behold, he cometh with clouds: and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him." This corresponds with Matt. 24: 30, "And then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven, with power and great glory." That this relates to the destruction of Jerusalem none will dispute. It was to take place in that generation. See verse 34, "Verily I say unto you, This generation shall not pass till all these things be fulfilled." Rev. 11: 1, 2, "And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it not; for it is given to the Gentiles: and the holy city shall they tread under foot forty and two months." Compare this with Luke 21: 24, "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." See Rev. 11: 8, "And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified." This time was then future. He says, their dead bodies *shall lie* in the streets of the city &c., where

our Lord was crucified." Where was our Lord crucified, save in Jerusalem?

The 18th chapter evidently alludes to Jerusalem In verse 8 it is said, "Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her." Dr. Clarke says this passage means, "They shall mourn because of the slaughter and the famine, the fruits of their fields being utterly destroyed or burned by their enemies." See Deut. 32: 22—25, "A fire is kindled in mine anger, and shall burn unto the lowest hell (*sheol*) and shall consume the earth with her increase, and set on fire the foundation of the mountains. . . . . They shall be burned with hunger, and devoured with burning heat, and with bitter destruction. . . . . The sword without, and terror within, shall destroy both the young man and the virgin, the suckling also, with the man of gray hairs."

The above can be said of no other city. Rome pagan has never been thus treated; only some parts of her were burnt with fire. Rome papal has not been thus treated; but it is true of Jerusalem. In chap. 18: 24, it is said, "And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth." To what place will the above language apply so properly as to Jerusalem? Christ says, "For it cannot be that a prophet perish out of Jerusalem." Again, we hear him exclaiming to its devoted inhabitants, "O Jerusalem, Jerusalem! thou that killest the prophets, and stonest them that are sent unto thee!" Well might the Saviour declare unto them that upon them should come all the righteous blood shed upon the earth. We might multiply instances to show the internal evidence of the book itself that Jerusalem was the devoted city in question, and was standing when the book was written; which period, as before stated, was previous to the year 68. Jerusalem was destroyed about the year 70. Thus, as we have seen, the time, when the book was written, was at hand.

The foregoing statements, we think, must be satisfactory to every candid mind. And should an objector say that Jerusalem was destroyed previous to the writing of the book, we reply, that John recorded things which *had been, then were*, and *should be thereafter*. See Rev. 1: 19, "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter."

Hence, whether it were before or after, the objector would have the same difficulty in showing that Jerusalem was not the scene and theatre of action referred to. We also notice that John saw "*the dead* stand before God." In the resurrection, people cannot be dead. They will then have been raised from death to life. "Neither can they die any more: for they are equal unto the angels, and are the children of God, being the children of the resurrection." See Matt. 22: 30; Luke 20: 36; and 1 Cor. 15: 42—44.

On the Greek terms *krino*, *krima*, *krisis*, &c., we remark, that these words nowhere signify endless misery, or damnation, in a future state of existence. We find no place in the Bible where their signification extends beyond this state of existence. Their strict signification appears to be simply this: First, *a judgment; a resolution; a decision; a sentence; a condemnation; a penalty.* See *Krima.* Second, *separation; discrimination; choice; decision; judgment; the decision, or final issue; the crisis of a distemper.* See *Krisis.* Or, third, *to separate; to put asunder; to discriminate; to cull; to select; to choose; hence to form a judgment, opinion or decision; to examine; to criticize; to judge; to decide a difference; to give a verdict; to pass sentence; to inquire; to confirm; to ratify,* &c.—See *Krino, Donnegan's Greek and English Lexicon. New work,* pp. 778–9. It will be seen in Section III., this Chapter, that their renderings, though various, agree with the above definitions given. The same words that are rendered judge, judging, judgment, &c., are also rendered damned, condemnation, damnation, &c. Inasmuch, then, as the same words are rendered judgment and damnation, they cannot, intrinsically, signify a decision or judgment to endless misery in any case; for, if they necessarily imply it in the one, they also must, of necessity, imply it in the other; and we should then be under the necessity of reading the following passages thus: "Behold, the Lord cometh with ten thousand of his saints, to execute judgment (*krisin*, endless misery) upon all." Now, we think, no one is willing to read the Scriptures in this manner, which would prove universal damnation, or damnation to all; yet, upon the premises laid down, we must of necessity do so; for it is the same word which occurs in Matt. 23: 33, "Ye serpents, ye generation of vipers! how can ye escape the *damnation* of hell?" *Damnation, in this text, is* supposed to imply endless misery. Again, we must

read 1 Peter 4 17, thus: "For the time is come that judgment (*krima*, endless misery) must begin at the house of God." This same word, *krima*, is rendered at least eight times damnation in the New Testament, and is supposed to teach the doctrine of endless misery. But, if so, then woe to "the house of God"! For Peter says, "The time is come that *krima* must begin *there*." But that this word, or any other in the Bible, teaches endless misery, cannot be sustained. They do not of themselves naturally imply it, neither are they prefixed to any word or phrase in the Bible that does teach it. They simply show a decision in judgment; which is either condemnation on the one hand, or justification on the other, agreeably to the merit or demerit of those adjudged. For further illustrations on these words, see on the words damned, damnation, &c., in this work.

We have, in Section I., this Chapter, so arranged the scripture passages as to show, first, the manner in which God judges his creatures; second, the time when, and place where, God judges them; and, in the third place, we have noticed sundry passages which speak of judgment. We now ask the candid reader to honestly decide for himself whether the judgments of God are not all executed in the earth, and in no other place? Whether men must not reap in the same field where they sow, instead of sowing in one field and reaping in another? Whether "the judgment-seat (*bematos*) of Christ" is not in this world, rather than in another? (See Rom. 14: 10; 2 Cor. 5: 10.) And whether Christ's kingdom on earth does not confine his reign of judgment to the gospel period? And, when that shall close, whether there will be a place for judgment or a judge to decide? When this is carefully, candidly and honestly done, we have no fears as to the result.

CHAPTER VII.

ON THE SECOND COMING OF CHRIST.

SECTION I

***All the passages in the* NEW TESTAMENT *which speak of the* SECOND COMING OF CHRIST.**

Matt. 10 : 23. But when they persecute you (the apostles) in this city, flee ye into another : for verily I say unto you, Ye shall not have gone over the cities of Israel till the Son of Man *be come.*

Matt. 16 : 27, 28. For the Son of Man shall *come* in the glory of his Father with his angels ; and then he shall reward every man according to his works. Verily I say unto you, There be some standing here which shall not taste of death till they see the Son of Man *coming* in his kingdom.

Mark 8 : 38. Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of Man be ashamed, when he *cometh* in the glory of his Father, with the holy angels.

Mark 9 : 1. And he said unto them, Verily I say unto you, that there be some of them that stand here which shall not taste of death till they have seen the kingdom of God *come* with power.

Luke 9 : 26, 27. For whosoever shall be ashamed of me, and of my words, of him shall the Son of Man be ashamed, when he *shall come* in his own glory, and in his Father's, and of the holy angels. But I tell you of a truth, There be some standing here which shall not taste of death till they see the kingdom of God.

Matt. 24 : 3. And as he (Christ) sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, *when* shall these things be. and what shall be the sign of thy *coming*, and of the end of the world?
(End of *aionos* — age, or dispensation.)

Mark 13 : 3, 4. And as he (Christ) sat upon the mount of Olives, over against the temple, Peter, and James, and John, and Andrew, asked him privately, Tell us, *when* shall these things be? and what shall be the sign when all these things shall be fulfilled? (*His coming, and end of the age.*)

Luke 21 : 5—7. And as some spake of the temple, how it was adorned with goodly stones and gifts, he (*Christ*) said, As for these things which ye *behold, the days will come* in the which there shall not be left one stone

upon another that shall not be thrown down. And they (*his disciples*) asked him, saying, Master, but when shall *these things* be? and what sign will there be when *these things shall come to pass?* (*The destruction of the temple, and end of the world, or age.*)

Matt. 24 : 29—35. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken ; and then shall appear the sign of the Son of Man in heaven ; and then shall all the tribes of the earth mourn, and they shall see the Son of Man *coming* in the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. Now learn a parable of the fig-tree ; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh : so likewise ye, when ye shall see all *these things*, know that it is near, even at the doors. Verily I say unto you, *This generation shall not pass till all these things* be fulfilled. Heaven and earth shall pass away, but my words shall not pass away (The parallel passages in Mark 13 : 28—31.)

Verse 39. And knew not until the flood came, and took them all away , so shall also *the coming* of the Son of Man be.

Verse 44. Therefore be ye also ready : for in such an hour as ye think not, the Son of Man *cometh.*

Mark 13 : 28—31. Now learn a parable of the fig-tree : When her branch is yet tender, and putteth forth leaves, ye know that summer is near : so ye, in like manner, when ye shall see *these things* come to pass, know that it is nigh, even at the doors. Verily I say unto you, *That this generation shall not pass till all these things be done.* Heaven and earth shall pass away, but my words shall not pass away. Parallels in

Luke 21 : 27—32. And then shall they see the Son of Man *coming* in a cloud, with power and great glory. And when *these things* begin to come to pass, then look up, and lift up your heads, for your redemption draweth *nigh.* And he spake to them a parable ; Behold the fig-tree, and all the trees ; when they now shoot forth, ye see, and know of your own selves, that summer is now nigh at hand. So likewise ye, when ye see *these things* come to pass, know ye that the kingdom of God is *nigh at hand.* Verily I say unto you, *This generation shall not pass away till all be fulfilled.* Heaven and earth shall pass away, but my words shall not pass away.

Matt. 25 : 13. Watch, therefore ; for ye know neither the day nor the hour wherein the Son of Man *cometh.*

Matt. 25 : 31—34. When the Son of Man shall *come* in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory : and before him shall be gathered all nations ; and he shall separate them one from another, as a shepherd divideth his sheep from the goats : and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

Verse 41. Then shall he say also unto them on his left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

Verse 46. And these shall go away into everlasting punishment : but the righteous into life eternal.

Luke 12 : 40. Be ye, therefore, ready also ; for the Son of Man *cometh* at an hour when ye think not.

Luke 17 : 22—24. And he said unto the disciples, The days will come

when ye shall desire to see one of the days of the Son of Man, and ye shall not see it. And they shall say to you, See here! or see there! go not after them, nor follow them. For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven, so shall also the Son of Man be in *his day* (*his coming*).

2 Thess. 1 : 6—10. Seeing it is a righteous thing with God to recompense tribulation to them that trouble you. And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power: when he *shall come* to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

2 Tim. 4 : 1. I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead *at his appearing and his kingdom.*

Matt. 26 : 64. Jesus saith unto him (the high priest), Thou hast said : nevertheless I say unto you, Hereafter shall ye see the Son of Man sitting on the right hand of power, *and coming* in the clouds of heaven.

John 14 : 3. And if I go, and prepare a place for you, I *will come again*, and receive you unto myself; that where I am, there ye may be also.

Verse 28. Ye have heard how I said unto you, I go away, and come again unto you. If ye love me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.

John 21 : 22. Jesus saith unto him (Peter), If I will that he tarry *till I come*, what is that to thee? follow thou me.

1 Cor. 11 : 26. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till *he come.*

Phil. 1 : 6. Being confident of this very thing, that he which hath begun a good work in you will perform it until *the day* (*coming*) of Jesus Christ.

Verse 10. That ye (saints at Philippi) may approve things that are excellent: that ye may be sincere, and without offence, till *the day* (*coming*) of Christ.

Phil. 2 : 16. Holding forth the word of life; that I may rejoice in *the day* of Christ (*coming, &c*).

1 Cor. 1 : 7, 8. So that ye come behind in no gift, waiting for *the coming* of our Lord Jesus Christ. Who shall also confirm you unto the end, that ye may be blameless in *the day* of our Lord Jesus Christ.

1 Tim. 6 : 14. That thou keep this commandment without spot, unrebukable, until *the appearing* of our Lord Jesus Christ.

James 5 : 7, 8. Be patient, therefore, brethren, unto *the coming* of the Lord. Behold, the husbandman waiteth for the precious fruits of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; establish your hearts: for *the coming of the Lord draweth nigh.*

1 Thess. 1 : 10. And to wait for his Son *from heaven*, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.

1 Thess. 2 : 19. For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ *at his coming?*

1 Thess. 3 : 13. To the end he may establish your hearts unblamable in holiness before God, even our Father, *at the coming* of our Lord Jesus Christ with all his saints.

1 Thess 5 : 23 And the very God of peace sanctify you wholly; and I

pray God your whole spirit, and soul, and body, be preserved blameless unto *the coming* of our Lord Jesus Christ.

2 Thess. 3 : 5. And the Lord direct your hearts into the love of God, and into the patient *waiting* for Christ (*his coming*).

2 Tim. 4 : 8. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day ; and not to me only, but unto all them, also, that love *his appearing*.

Titus 2 : 13, 14. Looking for that blessed hope, and the glorious *appearing* of the great God and our Saviour Jesus Christ ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

Heb. 10 : 25. Not forsaking the assembling of ourselves together, as the manner of some is ; but exhorting one another ; and so much the more as ye see *the day approaching*.

Verse 37. For yet *a little while*, and he that shall come *will come*, and will not tarry.

1 Peter 1 : 7. That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, *at the appearing* of Jesus Christ.

Verse 13. Wherefore gird up the loins of your mind, be sober, and hope to the end, for the grace that is to be brought unto you at *the revelation* of Jesus Christ.

1 Peter 4 : 12, 13. Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you ; but rejoice, inasmuch as ye are partakers of Christ's sufferings ; that, when his *glory shall be revealed*, ye may be glad also with exceeding joy.

2 Thess. 2 : 1, 2. Now we beseech you, brethren, by *the coming* of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter, as from us, as that *the day of Christ is at hand*.

Heb. 9 : 26—28. For then must he (Christ) often have suffered since the foundation of the world (*kosmou*, the earth) ; but now once in the end of the world (*aionon*, age) hath he appeared to put away sin, by the sacrifice of himself. And as it is appointed unto men (*the men*) once to die, but after this the judgment (*krisis*, judgment or decision) ; so Christ was once offered to bear the sins of many ; and unto them that look for him shall he appear the *second time* without sin unto salvation.

1 John 2 : 28. And now, little children, abide in him ; that, when he *shall appear*, we may have confidence, and not be ashamed before him at his *coming*.

2 Peter 1 : 16. For we have not followed cunningly devised fables, when we made known unto you the power and *coming* of our Lord Jesus Christ, but were eye-witnesses of his majesty.

1 Thess. 5 : 1—4. But of the times and the seasons, brethren, ye have no need that I write unto you : for yourselves know perfectly that the day of the Lord *so cometh* as a thief in the night. For when they shall say Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child ; and they shall not escape. But ye, brethren, are not in darkness, that *that day* should overtake you as a thief.

2 Peter 3 : 3—15. Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his *coming* ? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water, and in the water ; whereby the world that then was, being overflowed with water, perished ; but the heavens and the

earth which are now, by the same word are kept in store, reserved unto fire, against the day of judgment and perdition of ungodly men. But beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness ; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night ; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing, then, that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness ; looking for and hasting unto the *coming* of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens, and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless ; and account that the long-sufferings of our Lord is salvation ; even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you.

Jude 1 : 14, 15. And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord *cometh*, with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.

Rev. 1 : 7. Behold, he *cometh* with clouds : and every eye shall see him, and they also which pierced him : and all kindreds of the earth shall wail because of him.

Verse 3. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein ; for the *time is at hand.*

Rev. 2 : 25. But that which ye have already, hold fast till I *come.*

Rev. 6 : 12—17. And I beheld, when he had opened the sixth seal, and lo, there was a great earthquake ; and the sun became black as sackcloth of hair, and the moon became as blood : and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs when she is shaken of a mighty wind : and the heaven departed as a scroll, when it is rolled together ; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens, and in the rocks of the mountains ; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb : for the *great day* of his wrath is *come*, and who shall be able to stand?

Rev. 16 : 13—15. And I saw three unclean spirits, like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that *great day* of God Almighty. Behold, *I come* as a thief. Blessed is he that watcheth, and that keepeth his garments, lest he walk naked, and they see his shame.

Rev. 22 : 7—12. Behold, I come quickly : blessed is he that keepeth the sayings of the prophecy of this book. And I, John, saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, See thou do it not : for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book

worship God. And he saith unto me, Seal not the sayings of the prophecy of this book ; for the *time* is at hand. He that is unjust, let him be unjust still ; and he which is filthy, let him be filthy still ; and he that is righteous, let him be righteous still ; and he that is holy, let him be holy still. And behold, I *come quickly ;* and my reward is with me, to give every man according as his work shall be.

Verse 20. He which testifieth these things saith, Surely I *come quickly:* Amen Even so, *come*, Lord Jesus.

SECTION II.

Those passages which are generally supposed to refer to Christ's FINAL COMING *at the Resurrection of the Dead.*

John 14 : 3. And if I go, and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

Acts 1 : 10, 11. And while they (his disciples) looked steadfastly toward heaven, as he went up, behold, two men stood by them in white apparel ; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, *shall so come* in like manner as ye have seen him go into heaven.

Phil. 3 : 20, 21. For our conversation is in heaven ; from whence also we look for the Saviour, the Lord Jesus Christ ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things to himself.

1 John 3 : 2. Beloved, now are we the sons of God ; and it doth not yet appear what we shall be : but we know that, when *he shall appear*, we shall be like him ; for we shall see him as he is.

1 Thess. 4 : 13—17. But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died, and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive, and remain unto *the coming* of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God : and the dead in Christ shall rise first. Then we, which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air : and so shall we ever be with the Lord.

1 Cor. 15 : 21—26. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order : Christ the first fruits ; afterward they that are Christ's at his *coming*. Then *cometh the end*, when he shall have delivered up the kingdom to God, even the Father ; when he shall have put down all rule, and all authority, and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death.

1 Cor. 15 : 51, 52. Behold, I show you a mystery ; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump ; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

SECTION III.

Closing Remarks on the Coming of Christ.

By a careful perusal of the above texts, it will be seen that they not only teach *the coming* of Christ, but that they speak of him as coming, *expressly and designedly*, for the purpose of executing justice and judgment in the earth. And by comparing the texts on the coming of Christ with those which teach the judgment and end of the world, it will be readily acknowledged that they all stand immediately connected, and all teach the same thing. The same is equally true of those texts which speak of the last day, last times, great day, &c. Whenever and wherever the coming of Christ is mentioned in the Bible (as in Section I., this Chapter), that coming is immediately connected with judgment, which is to be executed in accordance with the works of the creature; according to the deeds done, &c. From the foregoing facts it appears evident that these four different classes of texts — namely, on the judgment, end of the world, last days, and the coming of Christ — are all nearly related, and signify the same thing. Hence we come to the conclusion that the coming of Christ (as taught in these passages) merely signifies his coming to close the legal dispensation, to establish the gospel, and execute justice and judgment in the earth.

But as there are various opinions respecting *the coming* of Christ and the object of his coming, we will briefly notice the different periods, as they are taught in the Bible.

The first appearance of Christ in the world, so far as we have any knowledge, was his appearance in the flesh, as an infant of days. This *coming* was predicted by the prophets of God, as the introduction of Messiah on earth.

His second appearance must have been in spirit and in power, to the overthrow of his enemies, the destruction of their city, and the final close of legal rites and ceremonies. This coming was not only foretold by the prophets, but pointedly declared by Christ himself. He declared to his disciples, and the people, that the coming of the Son of Man with power should take place during that generation. See Matt. 16: 27, 28; 25: 30—34; Mark 8: 38, and 9: 1. This is *the coming* referred to in the first section of this chapter and which stands immediately connected with judgment in the earth

The only place in the Scriptures where the numeral, *second*, is prefixed to the time of Christ's coming, is in Heb. 9: 28, where the apostle words it thus: "Unto them that look for him (Christ) shall he appear the *second time*, without sin, unto salvation." Paul, in this chapter, compares the sacrifice of the high priest, under the law dispensation, with the offering of Christ; and, in conclusion, says, "And as it is appointed unto men once to die, but after this the judgment; so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin, unto salvation." We have already noticed these passages, in our remarks on the judgment, which see. We will, however, briefly notice them here, by giving them their proper reading. "And, as under the Law dispensation it is appointed unto the high priest to die once the year, and, after this, judgment to justification, so Christ was once offered to bear the sins of the many; and unto them that look for him, shall he appear the second time, without a sin offering, unto salvation." When Paul wrote this epistle to the Hebrews, Christ had not made his second appearance. The time, however, was then near at hand. The apostle and his brethren were looking for the sudden and powerful coming of Christ, to execute judgment upon that wicked and abandoned generation. The exhortations of the apostles, to their friends and others, show that they expected Christ's second approach. Paul reasoned of righteousness, of temperance, and of a judgment about to come. Peter could say, "The end of all things is at hand." And John says, "Little children, we know that it is the last times." And when Christ did make his appearance in power, without a sin offering, to the deliverance or salvation of those who looked for him, he, at the same time, was a consuming fire to his enemies.

Paul, in 2 Thess. 1: 6—9, says, "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you. And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." This ordeal by fire was at Christ's *second coming*, and transpired about forty-one years after his resurrection. See remarks on the above passages in this work.

Christ warned his disciples to be on a look-out, to be ready; "For the Son of Man *cometh* at an hour when ye think not." In the parable of the sheep and goats, Matt. 25, he describes the scene by showing the different conditions of the obedient and disobedient. To the one it is said, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." To the other it is said, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." See Matt. 25: 34—41.

The scenes above described were all to take place at the time when Christ made his second appearance on earth; when he delivered and rewarded the righteous, but cast off and punished the wicked.

Let it be here remembered that those scriptures which teach the judgment, the end of the world, or age, and the second coming of Christ, all stand connected, and allude to the same time and things; all of which are to take place on the earth, during the lifetime of men, and in strict accordance with their merit and demerit. We will also state that Dr. Macknight, Dr. Warburton, Bishop Newton, Dr. A. Clarke, and most others who have written on this subject, are unanimous in the opinion that what is strictly termed the *second coming* of Christ is a figurative coming, namely, in spirit or power; and that this took place at the destruction of Jerusalem, the abolition of the Jewish dispensation, and the establishment of the kingdom of heaven in the earth. That this opinion is correct, we think no well-informed mind will dispute. The words *second time*, in relation to this subject, occur in no other passage in the New Testament, excepting Heb. 9: 28, and which are sufficient to fix the period, as above stated, beyond a rational doubt.

There are other passages, however, in the New Testament, which speak of the coming of Christ, as attended by different circumstances. In Section II., this Chapter, we have arranged those passages which appear to teach the resurrection of the dead, in connection with the personal appearance of our Saviour. The object of this (third) coming appears to be to raise the dead to a state of incorruption, immortality and glory.

The first passage we have noticed at the head of this class of scriptures, is John 14: 3. In the preceding verse Christ says to his disciples, "In my Father's house there are many mansions; if *it were not so*, I would have told you. I go to prepare a place for

you." Then adds, "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." In the 28th verse he says, "Ye have heard how I said unto you, I go away, and come again unto you." These expressions appear to imply that as he was then personally with them, he would in person leave them, and come again in like manner. In Acts 1: 10, 11, it is said, "As he (Jesus) went up, behold two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, *shall so come in like manner* as ye have seen him go into heaven." These expressions positively show that as our Saviour in person left the world, so he in person (in like manner) would return to it again. That Christ has already made his appearance on earth in power, which appearance was called his second coming, we have already shown. But his appearance *in person*, as above described, is not as yet made manifest. Hence we must look for another, and a personal coming, of our Saviour on earth. This is the only *remaining coming* of Christ for which we are authorized to look or expect. We are informed of no other. And here let it be strictly borne in mind that this personal and third coming of our Saviour stands nowhere connected either with judgment or rewards and punishments. The class of texts which teach this *last coming* identifies it as standing immediately connected with the raising of the dead. Paul encourages his Philippian brethren, by informing them that Christ (for whom they looked from heaven) should change their vile bodies, that they might be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. John says, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is." 1 John 3: 2. Paul, 1 Thess. 4: 13—17, says "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died, and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent (*or hinder the rising of*) them which are asleep. For the Lord

himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the *dead* in Christ shall rise first (*that is, the dead shall rise before the living do*). Then we, which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

These passages teach, firstly, that, at the time these instructions were given, Christ was actually in heaven, his risen state. This Paul affirms in Heb. 9: 24, "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Christ was exalted to be a Prince and a Saviour; he has set down at the right hand of God, having obtained eternal redemption for us. He has ascended to his Father, and is now seated on the throne of righteousness, as mediator and judge of all the earth. From this throne, by his word and spirit, he administers justice and judgment in the earth. This mediatorial throne, or seat, is also his judgment-seat; and from this throne he is represented, in the spirit and power of the gospel, as seated in judgment before the world. Hence the propriety of Paul's expression, 2 Cor. 5: 10, "For we must all appear before the judgment-seat of Christ; that every one may receive the things in body, according to that he hath done, whether good or bad." In this manner Christ sits, in the spirit and power of gospel truth, judging the world in righteousness; and under this gospel administration every one receives according to that he hath done, whether good or bad. Upon this throne Christ will remain, as mediator and judge, until the great work of reconciling the world to God is accomplished. Hence Peter, in speaking of Christ, says, "Whom the heaven must receive, until the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Acts 3: 21. Paul has similar language in Col. 1: 20, "And (having made peace through the blood of his cross) by him to reconcile all things to himself: by him, I say, whether they be things in earth, or things in heaven." The same apostle has said, in 1 Cor. 15: 25, 26, "For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." From these testimonies we learn that Christ will keep his position as mediator and judge until he hath subdued and reconciled all things to himself: until he hath

nnished sin, made an end of transgression, and destr.yed the last enemy, death. When all this shall have been accomplished, then will have arrived the period when the sleeping millions of our race, in connection with the living multitudes, shall all realize the resus citating power of Him who is "the resurrection and the life." Then will "the Lord himself descend from heaven with a shout, with the voice of the archangel, and with the trump of God" — not to destroy his enemies, or to execute judgment, but to arouse the living and the dead to a state of immortal and unending bliss. When he shall make this personal and last appearance on earth, he will have previously closed his process as mediator and judge, will have subdued and reconciled all to himself, and then only remains to raise and deliver up to God his Father the ransomed world, with his own subjection to him, that God may then be all and in all.

When Christ made his second appearance, he is represented as sitting on the throne of his glory, establishing his kingdom, and commencing his reign on earth. But altogether different is the object of his third or last coming. Then his work will be finished; the judgment day closed, and the kingdom, which he received of his Father at the commencement of his reign, ready to be resigned back to him, the Great Father and God of all.

In the second place, these scriptures confirm what we have already stated. John says, "But we know that, when he shall appear, we shall be like him; for we shall see him as he is." This likeness to Christ is effected by the resurrection. See 1 Cor. 15: 51, 52, "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." To the Thessalonians, he says, "Them, also, which sleep in Jesus, will God bring with him." "The dead in Christ shall rise first (*before the living are changed*). Then we, which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." Paul undoubtedly wished to have his brethren believe that their departed friends would all rise again to life and happiness; that death was not one long, eternal sleep, as many of his countrymen actually believed; he, therefore, labors to convince them that Christ, their risen head

would raise the human family from the sleep of death, that one and all should again meet together, and be forever with the Lord.

He informs his Corinthian brethren that the trumpet should sound, and the dead be raised incorruptible; and that the living should be changed in a moment, in the twinkling of an eye, at the sound of the last trump.

That Paul believed (not in a partial but) in a universal resurrection to holiness and happiness, is evident from 1 Cor. 15: 22, "For as in Adam all die, even so in Christ shall all be made alive." All *must admit* that Adam is the constituent and federal head of the human family. In him all, individually, die. It is also equally admissible, that the *same all* shall be made alive in Christ. The words, *even so*, imply that the same all who die in Adam shall, equally and individually, be made alivé in Christ, their spiritual head and representative. Man is created "in the image of God." "Christ is the brightness of his Father's glory, and the express image of his person." Hence, being created in the image of God, we are created in Christ Jesus, as our moral or spiritual head. "The head of every man is Christ." 1 Cor. 11: 3. Consequently, Christ is as truly the moral head of every man, as is Adam our earthly head. And Christ will as certainly reinstate and immortalize every man in himself, as it is certain that in Adam all are fallen.

But to this it is objected, because of the expression in the 23d verse, where it is said, "But every man in his own order: Christ the first fruits, afterward they that are Christ's at his coming." Some suppose "every man in his own order," means (*in fact, we have heard it in a sermon*) he that dies a sinner, shall be raised a sinner; he that dies a drunkard, shall be raised a drunkard; and he that dies a murderer, shall be raised a murderer, &c. But to this objection we reply, first, in the language of the apostle. "For as in Adam all die, even so in Christ shall all be made alive." All *are made alive in* Christ. Therefore, "if any man be in Christ, he is a new creature: old things are passed away: behold, all things are become new." 2 Cor. 5: 17. From this it appears, that those who are in Christ are *actually new* creatures; *old* things are done away, and *all* things become new. Hence, when all *are made alive in him*, they must, of *necessity*, all *be new creatures* old things—that is, sin, all their former vices, evil habits, bad prac-

tices, &c. — are all done away, annihilated, and gone: the creature is changed, and bears the image of Christ. Hence, Paul says, "And as we have borne the image of the earthy, we shall also bear the image of the heavenly." 1 Cor. 15: 49. By these facts we learn that all in the earthy image of Adam die, and that the same all (in the resurrection) will be made alive in the heavenly image of Christ. Consequently, all that can be understood by "every man in his own order," is, merely, every man in his own time (or class), and in his own identity. "Christ the first fruits," — that is, Christ as the first fruits of the resurrection, rose first in his own time, and own individual being; "afterward they that are Christ's at his coming," — that is, when Christ comes to raise the dead, all will then be made alive in Him, but every one in his own identity, or as himself, in his own individual being. Hence, in verse 38, "God giveth it a body as it hath pleased him, and to every seed his own body." We think the expression, "But every man in his own order," applies with the same force to those who die, as to those who are made alive. "For as in Adam all die," — that is, not collectively and simultaneously, but every one in his own time and identity, as himself. Thus we die as ourselves, and we shall be made alive as ourselves, and in the time classed or set off.

But supposing our objector should urge his theory, what would the result then be? He says, if one dies a sinner, he will be raised a sinner, &c. Now, admitting this self-contradictory theory to be carried out, and the result would be this: every sinner (having died as such), from the period of mother Eve down to the resurrection morn, must be called up from their tombs with the same characters, propensities, appetites, and passions which they possessed when they went down to their graves. And how is this? Why, sinners, liars, extortioners, thieves, drunkards, murderers, and all as such, must be made alive in Christ; forming parts and parcels of that one body, of which Christ is the head. What *kind* of a body such would be, and what would be the result, we leave for our opponents to determine.

Should we admit that any in the resurrection would be raised in any other condition than alive in Christ, new creatures, fitted for holiness and happiness in him, we destroy, not only the utility, but every object of the resurrection. The apparent and only object of the resurrection is, to immortalize and happify the ransomed world

of sentient beings, to carry out God's original design, and perfect the work of his own hands. Who will deny the original purpose of God, in ultimately imparting a share of his own perfections to his creatures? He hath said, "I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." Isa. 46: 9, 10. To say that this purpose and pleasure of God will fail is infidelity. To say that God designed a happy end for one, and misery as an end for another, is still worse. See James 3: 17, "The wisdom that is from above . . . . is without partiality and without hypocrisy." Ps. 145: 9, "The Lord is good to all; and his tender mercies are over all his works." And should we contend that the creature himself, or any other being in the universe of God, will frustrate or defeat his pleasurable purpose and designed end, it would be blasphemous. God is one infinite, holy, undivided being. All wisdom, power, and goodness, are his, and Love is his nature. Man can effect his physical and moral good, by obeying the laws which God has established to govern those principles. But there are no means by which the creature can effect his own resurrection or immortal condition. This exclusively and only belongs to God. It is not only his prerogative to accomplish it, but his word, his nature, and his oath, bind him to effect it for his creatures. Amen.

A belief of anything short of universal holiness and happiness in the resurrection state would not only dishonor God, but it must destroy all happiness and consolation in the creature. None can rejoice in that faith which tells of an introduction of feeling, sentient beings into a state of unending woe, pain, and death! And *much less* could they rejoice when they reflect that *such end* is the result of this unasked-for existence, and the pleasure of God declared from the beginning! Yet it is a fact which cannot be denied, that the end of man (whatever it may be) is, and will be such, and such only, as God designed, even from the beginning. But, as we have already seen that the purposes of God are good, that the end is life in Christ, we find no reason for mourning or lamenting the purposes of God; but we rejoice "that his counsel will stand, and he will do all his pleasure."

Our hopes of future life are based upon the fact that Christ has

risen from the dead, and is declared to effect the resurrection of man. Paul, after asserting that, "as in Adam all die, even so in Christ shall all be made alive;" and after declaring that Jesus must reign till he hath put all enemies under his feet, and destroyed death, the last enemy; and that, "when all things shall be subdued to Christ, then shall the Son also himself be subject to him that put all things under him, that God may be all in all," he treats more directly of the nature and consequences of the resurrection; and, after speaking of the different glories of the sun, moon, and stars, says, "So, also, is the resurrection of the dead. It is sown in corruption, it is raised in incorruption: it is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body." 1 Cor. 15: 42—44. He further says, "For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law: but thanks be to God, which giveth us the victory, through our Lord Jesus Christ." Verses 53—57. Here is our victory, and the foundation of our hopes. The apostle has here given a lively description of the closing scene of Christ's mission on earth. This will be the final consummation of God's eternal purpose; "that in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven and which are on earth, even in him." Then all who have died in Adam will be made alive in Christ. Then shall the "creation itself be delivered from the bondage of corruption, into the glorious liberty of the children of God." Then sin and death will be forever destroyed; tears shall be wiped from all faces; sorrow and sighing shall have a perpetual end; and the ransomed world shall sing, "Blessing and honor, glory and power, unto him that sitteth upon the throne, and unto the Lamb, forever and ever."

We have noticed those passages which we think have an important bearing upon the subject of the resurrection. It may be supposed, by some, that we have omitted passages that have an immediate connection with the subject; and, by others, that John 5: 29, speaks

of a resurrection, which ought to have been noticed. But to the last we reply, that Christ had no allusion to a literal resurrection in this text. In verse 25, he speaks of a death in which the unbelieving Jews were involved; and, in the 28th verse, he represents those, thus involved, as being "in *the graves;*" verse 29, that they "shall come forth, they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation." The time alluded to is the time of Jerusalem's sad catastrophe. See Daniel 12: 1—3, and Matt. 24: 21, also, 16: 27, 28, all of which speak of, and identify the time here referred to. The resurrection is a figurative one, showing the waking up, and calling forth, from the moral graves of sin and rebellion, *that nation and people* to a sense of what they were, and where they were. See Ezek. 37: 12, 13, "Therefore prophesy and say unto them, Thus saith the Lord God: Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people and brought you up out of your graves." In Dan. 12: 2, it is said that they shall awake from the dust of the earth, "some to everlasting life, and some to shame and everlasting contempt." In the text it is said, "And they shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." Let it here be borne in mind, that they all come forth, in this rising, the one who has done good, *unto life;* the other, who has done evil, *unto damnation.* Here they receive in proportion to their merit or demerit. The hour was then coming, and soon did it overtake them — even in that generation. Matt. 16: 28. The word *anastasin*, here rendered resurrection, simply signifies the act of rising from a sitting or reclining posture, from a seat or the ground, a rising up, a starting up, &c. *See Donnegan's Lexicon.* The word is here applied to the calling forth of the Jews from a state of lethargy and moral death, as we have before shown. See on the judgment, and other places in this work.

CHAPTER VIII.

ON THE PHRASES THAT DAY, LAST DAY, LAST TIME, GREAT DAY, DAY OF THE LORD, ETC.

SECTION I.

Those passages where the phrases THAT DAY, LAST DAY, LAST DAYS, LAST TIME, LAST TIMES, GREAT DAY, DAY OF WRATH, DAY OF THE LORD, *etc., occur.*

Ps. 95 : 7, 8. For he is our God ; and we are the people of his pasture, and the sheep of his hand. *To day*, if ye will hear his voice, harden not your hearts, as in the provocation, and as in *the day* of temptation in the wilderness.

Heb. 3 : 8, 9. Harden not your hearts, as in the provocation, in *the day* of temptation in the wilderness : when your fathers tempted me, proved me, and saw my works forty years.

Deut. 32 : 35. To me belongeth vengeance and recompense ; their foot shall slide in due time : for *the day* of their calamity is at hand, and the things that shall come upon them make haste.

Zech. 14 : 9. And the Lord shall be king over all the earth : in *that day* shall there be one Lord, and his name one.

Zech. 2 : 10, 11. Sing and rejoice, O daughter of Zion : for lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in *that day*, and shall be my people : and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee.

Isa. 49 : 8. Thus saith the Lord, In an acceptable time have I heard thee, and in *a day* of salvation have I helped thee : and I will preserve thee, and give thee for a covenant of the people.

2 Cor. 6 : 3. (For he saith, I have heard thee in a time accepted, and in *the day* of salvation have I succored thee : behold, now is the accepted time ; behold, now is the day of salvation.)

John 16 : 26. At *that day* ye shall ask in my name ; and I say not unto you, that I will pray the Father for you.

John 8 : 56. Your father Abraham rejoiced to see *my day;* and he saw it and was glad.

Last day, Last days, etc.

Isa. 2 : 2. And it shall come to pass in the *last days*, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills ; and all nations shall flow unto it.

Micah 4 : 1. But in the *last days* it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills ; and people shall flow unto it.

Acts 2 : 17. And it shall come to pass in the *last days*, saith God, I will pour out of my Spirit upon all flesh : and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.

John 12 : 48. He that rejecteth me, and receiveth not my words, hath one that judgeth him : the word that I have spoken, the same shall judge him in the *last day*.

2 Tim. 3 : 1. This know also, that in the *last days* perilous times shall come.

Heb. 1 : 1, 2. God, who at sundry times, and in divers manners, spake in time past unto the fathers, by the prophets, hath in these *last days* spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds.

2 Pet. 3 : 3. Knowing this first, that there shall come, in the *last days*, scoffers, walking after their own lusts.

Last time, Last times, etc.

1 Peter 1 : 5. Who are kept by the power of God through faith unto salvation, ready to be revealed in the *last times*.

Verse 20. Who verily was foreordained before the foundation of the world, but was manifest in these *last times* for you.

1 John 2 : 18. Little children, it is the *last time;* and as ye have heard that antichrist shall come, even now are there many antichrists ; whereby we know that it is the *last time*.

Jude 1 : 17, 18. But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ ; how that they told you there should be mockers in the *last time*, who should walk after their own ungodly lusts.

1 Peter 1 : 7. But *the end of all things is at hand;* be ye therefore sober, and watch unto prayer.

Rev. 6 : 17. 1 Thess. 5 : 2, 3.

Great day.

Joel 2 : 11. For the day of the Lord is *great* and very terrible ; and who can abide it ?

Verse 31. The sun shall be turned into darkness, and the moon into blood, before *the great and terrible day* of the Lord come.

Acts 2 : 20. The sun shall be turned into darkness, and the moon into blood, before *that great and notable day* of the Lord come.

Zeph. 1 : 14. *The great day* of the Lord is near ; it is near and hasteth greatly, even the voice of the day of the Lord.

Mal. 4 : 5. Behold, I will send you Elijah the prophet before the coming of *the great and dreadful day* of the Lord.

Jude 1 : 6. And the angels which kept not their first estate, but left

their own habitation, he hath reserved in everlasting chains under dark ness, unto the judgment of *the great day*.

Rev. 6 : 17. For the *great day* of his wrath is come ; and who shall be able to stand ?

Rev. 16 : 14. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of *that great day* of God Almighty.

SECTION II.

General Remarks on the phrases THAT DAY, LAST DAY, LAST DAYS, LAST TIMES, GREAT DAY, DAY OF WRATH, *etc.*

It will be seen that the word day, in the Scriptures, is used in a variety of ways to denote any given time or period, either definite or indefinite. But where it has the definite article, or any defining word, prefixed to define and limit its meaning, we must of necessity look to the context, or general subject of discourse, to learn its meaning. In the commencement of the preceding section of passages it will be seen that *the day* of temptation to the Jews in the wilderness is referred to. In the quotations from Zechariah it will be seen that the phrase *that day* is limited and confined to the day or kingdom of Christ, which was then future. And in the quotation from John 16 : 26, *that day* alludes to the same period. Also, chap. 8 : 56, the phrase *my day* has the same limits. Under the phrases *last day*, *last days*, &c., it will be seen, in the quotations from Isa. 2 : 2, and Micah 4 : 1, that the phrase *last days* has special reference to the close of the Legal dispensation, when the Jewish rites and ceremonies, with all their national privileges, were about to be closed, and a new order of things established. Peter has clearly defined the time, and illustrated the events, in Acts 2 : 16, 20, "But this is that which was spoken by the prophet Joel, And it shall come to pass in the *last days*, saith God, I will pour out of my Spirit upon all flesh : and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams : and on my servants, and on my handmaidens, I will pour out in those days of my Spirit ; and they shall prophesy : and I will show wonders in heaven above, and signs in the earth beneath, blood, and fire, and vapor of smoke : the sun shall be turned into darkness and the moon into blood, before that

great and notable day of the Lord come." Peter evidently understood the prophet, whose words he quoted, to have had allusion to the time and scenes which were then passing; the winding up of the Jewish polity and tragedies as a nation, and the planting of the Gospel standard in its stead. This is the same time of trouble and calamity referred to in our remarks on the judgment and destruction of Jerusalem: viz., the introduction of Gospel principles, and the burning up or removing of those things which were, to the utter overthrow and destruction of their city and temple. With regard to the signs which should be presented, the lights of heaven being darkened, turned to blood, &c., we have no doubt but that they are generally understood to signify the fall and ruin of cities, nations, kingdoms, &c. It appears to have been the custom of the prophets to make use of the like metaphorical expressions to signify the fall or overthrow of any people or nation. See Isa. 13: 9, 10, and Ezek. 32: 7, 8. Isaiah is portraying the overthrow of Babylon; Ezekiel, the fearful fall of Egypt; and, in both instances, the same figure of expression is brought to show their downfall which is used to show the destruction of Jerusalem. And in describing the overthrow of Idumea, we think, if possible, still stronger language is used. Isa. 34: 4—6, "And all the hosts of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their hosts shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig-tree. For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment. The sword of the Lord is filled with blood," &c. By these strong expressions being used by the prophets to show the fall and end of earthly beings and things, we must not expect to find anything more taught, by like expressions, in the New Testament. Such expressions are nowhere used in the Bible to signify the end of the earth or material universe; but often to show the fall and end of kings, emperors, cities, &c. Peter, in his 2d epistle, chap. 3 · 12, says, "Looking for and hasting unto the coming of *the day* of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." This can mean no more than the burning up of the Jewish combustibles, and the end of that age, which is precisely what is meant by Joel, as quoted by Peter in Acts 2: 16—20. The same darkening and putting out

of the lights of the firmament, and the same calamity, distress and end, is expressed in Matt. 25 : 29; Mark 13 : 24, and Luke 21 : 25, and all allude to the *last days*, the closing scene and winding up of the Jewish theocracy.

We think that Paul's language is sufficient to put an end to all controversy upon the subject. Heb. 1 : 1, 2, "God, who at sundry times, and in divers manners, spake in time past to the fathers by the prophets, *hath in these last days* spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." By this use of the phrase *last days* we see what is meant. No days or time is alluded to beyond that in which Paul and his coadjutors then moved and lived. He prefixes the demonstrative word *these* to the word days, which so precisely fixes its meaning that no doubts can remain. He also uses the perfect tense of the verb, "*hath spoken*," which shows that God had already spoken to them by his Son; and that they considered the then passing time the *last days*, &c.

In noticing the arrangement under the phrase *last time*, &c., it will be seen that the same time, same end and period, is expressed which is defined by the phrase last days. Peter gives the same definition that Paul has given on the phrase last days. See 1 Peter 1 : 20, "Who verily was foreordained before the foundation of the world, but was manifest in *these last times* for you." See also 1 John 2 : 18, "Little children, *it is the last time*." Peter says, 1 Peter 4 : 7, "But *the end of all things is at hand*." Let it here be remembered that the final end of the Jewish polity did not take place, or the kingdom of God become fully established. until the temple was burnt, and the last remaining light of the Jewish priesthood blown out. This time had not then fully come; but it was at hand; and it was the death struggle, the last expiring scene; and is what Peter calls *the end of all things*, which was then at hand.

This same end of all things is also expressed by the terms great day, the great day of the Lord, the great day of his wrath, &c.; all pointing to the identical and self-same thing. In Rev. 6 : 17, it is said, "For the *great day* of his wrath is come; and who shall be able to stand?" We have already seen that none were able to stand, save those who, through obedience, made their escape, and were shut up in a retired place among the mountains.

We will here notice the text in Acts 17: 31, "Because he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." We did not particularly notice this text in our remarks on the judgment, for the reason that it contains nothing but what relates to time, and was about being accomplished. But we here notice the expression, "He hath appointed *a day* in the which he will judge the world in righteousness." We have previously said that the word *day* was used in a variety of ways in the Scriptures. When any particular time was specified as taking place, either favorably or unfavorably, it was called *the day*, *a day*, *great day*, &c. Jeremiah, in speaking of the return of Israel from captivity, makes the following expression: "Alas! for *that day is great*." See Jer. 30: 7. Joel, as quoted by Peter, calls the destruction of Jerusalem, and the times bordering thereon, "*that great and notable day of the Lord*." See Acts 2: 20. John, in allusion to the same time, calls it "the great day of his wrath." Rev. 6: 17. John, in speaking of the feast of tabernacles, uses the following language: "In the *last day*, *that great day* of the feast." See John 7: 37. That *a day* was appointed, in which Jesus Christ was to rule or govern the world in righteousness, none can dispute. *A day* in Scripture often expresses a long series of years. See Heb. 3: 8, 9, "Harden not your hearts, as in the provocation in *the day of temptation in the wilderness*, when your fathers tempted me, proved me, and saw my works *forty years*." Here we learn that *forty years* were called *the day*. See also Deut. 32: 35.

That the period of Messiah's reign is called *a day*, is evident from Zech. 2: 11, "And many nations shall be joined to the Lord in *that day* (Christ's reign on earth), and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee." Chapter 13: 1—8, "In *that day* there shall be a fountain open to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness." See, also, chapter 14: 6—9; Isa. 49: 8; 2 Cor. 6: 2; John 16: 26.

Many other passages might be named, but a sufficient number is referred to, to satisfy any rational mind that Christ's reign, or *period of judgment* in the Gospel, is called *a day*. The same

period is sometimes called *the hour* of his judgment, &c., as in Rev. 14: 7.

It appears evident that the Jews supposed the Messiah should rule and govern the world in righteousness. The Scriptures explicitly teach this doctrine. But where is there a lesson in all the Bible, from beginning to end, that teaches *a day* of general judgment after the resurrection from literal death? If such a day is not revealed in the Scriptures, neither in the Old nor New Testament, then, when was it revealed or made known to the children of men? To assume this, and make bold assertions about it, may be easily done, but it is not convincing proof; yet it is all the evidence we have, from any source, of the common opinion.

In the text it reads, "He hath appointed a day in the which he will judge the world in righteousness." The word rendered *world* in this passage, is not *kosmos*, nor *aion*, but *oikoumenen*. This word is generally rendered world in the New Testament, and, principally, in its meaning, signifies the Roman empire, which included Judea, and most of the then known world. As evidence of this, observe the following passages where the word *oikoumenen* occurs, and is rendered world. See Luke 2: 1, 4: 5; Acts 25: 5, 19: 27, 11: 28. In these passages it evidently alludes to the Roman empire. And it is quite probable that the same allusion might have been had in this text. But if it had, we are quite willing to admit that *the day* of Christ's reign extends further. But, that this day had not then already commenced, we are not willing to admit. Christ was not only already, judging by his word and spirit, but he was then *about* to exercise his authority in a special manner. The words *en e mellei krinein* (rendered, "in the which he will judge"), simply signify, in the which he is about to judge. And had the text been thus rendered, it would have given its true meaning, and probably would have been better understood. We might extend our remarks to much greater length on this subject, but as we only introduced it in consideration of the word *day* in which God would judge the world, we shall make but few more remarks upon it. Our object was to show that *the day* in which Christ judges the world not only extends during the Gospel period, but that it had special reference to a time then at hand.

CHAPTER IX.

ON THE END OF THE WORLD.

SECTION I.

All the passages in the BIBLE ***wherein the phrase*** END OF THE WORLD ***occurs***

Matt. 13 : 36—42. Then Jesus sent the multitude away, and went into the house; and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered, and said unto them, He that soweth the good seed is the Son of Man; the field is the world (*kosmos*); the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the *end of the world* (*aionos*); and the reapers are the angels. As therefore the tares are gathered, and burned in the fire; so shall it be in the *end of this world* (*aionos*). The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth.

Verses 47—50. Again, the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the *end of the world* (*aionos*): the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth.

Matt. 24 : 3. And as he sat upon the Mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the *end of the world* (*aionos*)?

Matt. 28 : 18—20. And Jesus came, and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the *end of the world* (*aionos*). Amen.

1 Cor. 10 : 11. Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world (*aionon*) are come

Heb. 9 : 26. (For then must he (Christ) often have suffered since the foundation of the world) (*kosmou*); but now once in the *end of the world* (*aionon*) hath he appeared to put away sin by the sacrifice of himself.

SECTION II.

Remarks on the phrase End of the World.

Thousands, yea, undoubtedly, millions, have read the texts in the foregoing section, have heard them read and explained, with full confidence of their teaching the end of the material world or universe. But we have to state that such is not the reality. The phrase, *end of the world*, does not teach, or even intimate, any such thing. It does not occur in the Old Testament at all. It only occurs in three books of the New Testament, — Matthew, 1st Corinthians, and in Hebrews. It occurs five times in St. Matthew's Gospel, once in 1st Corinthians, and once in Hebrews; in all, it occurs seven times, and only seven, in the whole Bible.

For the true signification of the phrase we have only to consult the connection in which it stands, and the true meaning of the word *aionos*, rendered world.

By consulting Matt. 13 : 36—42, it will be found that Christ was declaring to his disciples the parable of the tares of the field. He says, "He that soweth the good seed is the Son of Man; the field is the world (*kosmos*); the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil (*diabolos*), the harvest is the end of the world (*aionos*); and the reapers are the angels." It appears to have been the style of the sacred writers, in speaking of any consummation for which men may have been said to be ripe, to call it the harvest. Jer. 8 : 20; Joel 3 : 13. "Put ye in the sickle, for the harvest is ripe; come, get you down, for the press is full, the fats overflow; for the wickedness is great," &c. See, also, Matt. 9 : 37, 38, and Rev. 14 : 15.

The question now is, What did Christ mean by the harvest, which he calls the end of the world? In the 38th verse, as already seen, the word rendered world, is *kosmos:* the proper signification of which is the earth; it also signifies the system of the world, or universe. The word *kosmos* nowhere stands connected with the

phrase *end of the world.* But, in every instance where the phrase *end of the world* occurs in the Bible, we invariably find the word rendered world to be *aionos*, — the general signification of which is "time; a space of time; life; lifetime; the ordinary period of man's life; age; age of man," &c. See *Donnegan's Lexicon.* But we think the word *aionos*, in these texts, is universally acknowledged, by commentators of note, to signify the age or dispensation. Then, in this text, "the harvest is the end of the world," it must signify the end of the Jewish age, or dispensation. The phrase rendered "end of the world" is *sunteleia tou aionos*, and literally signifies *the conclusion of the age.* From the foregoing results we find that the words "end of the world" merely signify the close of the Jewish state. The same expression is made in the 49th verse, and the same end expressed. In verse 50th it is added, "And shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth." From these two verses we learn that the angels, after having severed the wicked from among the just, cast them into this furnace of fire. The figure, *furnace of fire*, is also used in the Scriptures to represent *temporal* calamity and destruction. The bondage of Israel under Pharaoh was described as a furnace. Deut. 4: 20, "But the Lord hath taken you, and brought you forth out of the *iron furnace*, even out of Egypt." See, also, 1 Kings 8: 51; Isa. 48: 10; Jer. 2: 4. Thus we see that Christ, in these expressions, signified the distress and destruction of that age, people and nation. And as further proof of the *furnace* of fire, see Isa. 31: 9, "And he shall pass over to his strong hold for fear, and his princes shall be afraid of the ensign, saith the Lord, *whose fire is in Zion*, and his *furnace in Jerusalem.*" By this text we see that *Jerusalem* was God's furnace, into which the wicked were to be cast at the conclusion of that age. And as further testimony that they were cast into the furnace of fire *in Jerusalem*, see Ezek. 22: 18—22. "Son of man, the house of Israel is to me become dross: all they are brass, and tin, and iron, and lead, in the midst of the *furnace.* . . . . Therefore thus saith the Lord God; Because ye are all become dross, behold, therefore, I will gather you *into the midst of Jerusalem.* As they gather silver, and brass, and iron, and lead, and tin, into the midst of *the furnace* to blow the fire upon it, to melt it, so will I gather you in mine anger and in my fury, and I will

leave you *there* and melt you. Yea, I will gather you and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof. As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the Lord *have poured out my fury upon you.*" We think there cannot remain a lingering doubt that the furnace of fire was the city of Jerusalem, into which God gathered the Jewish nation, and there melted them in the fire of his wrath. All this took place at the end of the world there described.

But it is said, "*The angels* shall come forth, and sever the wicked, cast them into the furnace of fire,".&c. The word here rendered angels is *aggeloi*, and signifies messengers. Now, who could have been the messengers, or instruments, of destruction to the Jewish nation? The answer is obvious, and can be but one, namely, the Roman armies. Whenever Christ is represented as coming in power to destroy, or to reward, he is represented as being attended by his angels. Matt. 16: 27, "For the Son of Man shall come in the glory of his Father, with his *angels;* and then he shall reward every man according to his works." This is declared, in the next verse, to be during the lifetime of some then living. We further learn who these angels are, in Matt. 24: 30, 31. "And then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect, from the four winds, from one end of heaven to the other." Now, as the angels, or messengers, in the 31st verse, are said to "gather together his elect," it is evident they performed a different service from those who destroyed. In Matt. 16: 27, it is said, "When the Son of Man shall come with his angels he will reward every man according to their works." Hence, we may look for angels in the company of Christ, who on the one hand administer evil, and on the other good. In Matt. 25: 31, the angels that come with Christ are called holy. See, also, Mark 8: 38, 9: 1; Luke 9: 26, 27. In all these places the coming of Christ with his angels is confined to that generation. In Matt. 25: 34, it is said, "This generation shall not pass till all these things be fulfilled." Thus we see Christ's coming, in attendance with his angels, to award life to one

and death to the other, was during that age. And now for further proof that the Romans were the angels, or messengers, who were to destroy Christ's enemies, the Jews, see 2 Thess. 1: 7, 8, "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." See, also, Matt. 22: 7, "But when the king heard thereof he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city." It is clear that these passages allude to the destruction of the Jews and their city, by the Romans. They were the messengers of God's wrath, to administer a just retribution to that untoward generation. A close observer of the Bible is aware that the term angel signifies not only good, but evil messengers; or those who execute both good and evil. The word angel is not only applied to human beings, but even to inanimate objects; as in the case of Paul, when he says "There was given to me *a thorn* in the flesh, the messenger (*aggelos*) of satan to buffet me." 2 Cor. 12: 7. They are also sometimes called holy, — not because they are so of themselves, but because they execute God's holy commands. See remarks on angels, in this work.

The same time and end is expressed in Matt. 24: 3, where we are informed that the disciples asked the Saviour what should be the sign of his coming, and of the conclusion of the age (*sunteleias tou aionos*). He speaks of the end of that age, in verses 6. 13, 14, of the same chapter; and, after pointing them to such signs as would infallibly enable them to discern its approach, he adds, verse 34, "Verily I say unto you, *This generation shall not pass till all these things be fulfilled.*" On the strength of this testimony — plain, clear, and incontrovertible — we say that the "harvest" took place at the conclusion of the Mosaic age; and we further state that there is not an instance in the New Testament in which the Greek phrase, rendered "end of the world," as in the passage on which we are remarking, has any other signification. It should never be forgotten that "the end of the world" (verses 39, 40), at which the harvest was to take place, was not the end of *kosmos* the world, — said to be *the field*, — but the end of *aion*, the age, which signifies the conclusion of the Jewish state.

The apostle Paul plainly tells us when the end of the world

aionon was. He says that it happened in his day. "Upon whom the *ends of the ages* (*ta tete ton aionon*) are come." 1 Cor. 10 : 11. And Christ told his disciples, in Matt. 28 : 20, that he would be with them alway, "even unto *the end* of the *aionos*" (age). He was with them, by word and in spirit, until the full or complete end had come. And as Christianity may be said to have begun when the Jewish religion ended, so Christ is said to have appeared at the end of the Jewish age. Paul says, in Heb. 9 : 26, "But now once in the *end of the world* (*sunteleia ton aionon*) hath he appeared to put away sin by the sacrifice of himself." Paul says, "*Now* once in *the end* of the world *hath he appeared*," &c. He here represents the appearance of Christ, and the end of the world, as having already taken place; though the final scene was not then closed. And as the plural is sometimes used, "*the ends of the ages*," it is evident that they included the period and end of the apostolic age of miracles with the conclusion of the Jewish age.

We have now seen that all which is said in the Bible of the end of the world transpired about eighteen hundred years since, and in exact accordance with the time predicted that it should take place. And, lo! even yet do we see people gazing after some dire omen in the heavens, as betokening the sudden ruin of nations, the crashing wreck of empires and kingdoms, in connection with the immediate conflagration of our terraqueous globe. Yea, how many, in this eventful year of our Lord 1843, are trembling, Belshazzar-like, at the most common freaks of nature; as though their last expiring breath was about to take its final leap, and their earthly portions, in common with all terrestrial matter, about to be consigned to one eternal night! Yes, are there not thousands, in these (ought to be) happy United States, whose minds (*in consequence of one fanatic brain*) are now being wrecked in chaos, on the dreadful thought of the immediate sound of the trumpet's blast, and their consignment to one eternal, lasting doom? Ought these things so to be? Christ said to his disciples, "Watch, therefore; for ye know not what hour your Lord doth come." But it was certain that he would come in their day, in that generation. And yet people are so palpably blind to daylight facts, that they either will not, or cannot, hear nor understand. Hundreds of years have passed away since the destined period, and yet some in every age are looking, watching, and expecting the sudden end of the universe.

There are other passages in the Bible, not connected with the phrase end of the world, which, by some, are supposed to teach the end of the material universe. Some of them we have referred to in our remarks on the judgment, and also on the phrase last days. But we will now present a few more passages, the first of which is in Rev. 6: 12—17. "And I beheld, when he had opened the sixth seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair; and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs when she is shaken of a mighty wind: and the heaven departed as a scroll, when it is rolled together; and every mountain and island were moved out of their places; and the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens, and in the rocks of the mountains: and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" This language is similar to that in the third chapter of 2 Peter, which we have already explained as relating in particular to the end of the *aion*, or the passing away of the Jewish heavens and earth. Now we, in the first place, make the inquiry Is this language used in a literal or in a figurative sense? If we consider it literal, then we have the following conclusions: First the earth must have been shaken, at least in some parts of it; for "there was a *great* earthquake." Second, the earth must have been deprived of light; for "the sun became black as sackcloth of hair, and the moon became as blood." And, in the third place, the earth must have accomplished the greatest miracle ever known; for "the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs when she is shaken of a mighty wind." We can conceive the appearance of figs falling to or upon the earth, when furiously driven by the wind; but how to understand the furious beating of the mighty stars of heaven against the (comparatively) small earth, is more than we can conceive of. For it is a fact that the earth still kept her balance and motion. It is not said that the *earth* was destroyed, or that it departed. The mountains or islands were not destroyed, or removed from the earth; they were only moved out of their places: while the kings of the earth, with the

many others, hid themselves in the dens, and in the rocks of the mountains, calling upon the same to hide them from the face of him that sat upon the throne, and from the wrath of the Lamb. It is said the heavens departed, but not the earth; she still stood, notwithstanding her burden of stars, and made a foothold for the four angels, which John soon after saw standing upon her four corners, holding the four winds, that they should not blow on the earth, nor on the sea, nor any green tree. Another difficulty is to be considered. "The heaven departed as a scroll, when it is rolled together." And where was it? The previous verse tells us that the stars (which constitute the literal heavens) had fallen to the earth. Of course the conclusion must be this: all the mighty hosts of the starry heavens rolled together in one confused mass (having lost the power of gravitation), and, finally, lit upon the earth as a resting-place! This conclusion must, of itself, be perfectly ridiculous. Even one of the stars, on a common average, is much larger than the earth, which fact would literally render it impossible!

But, in viewing these passages, and all others of the like kind, in a figurative sense, we have no great difficulty in understanding them. We have before referred to the language of Joel, as quoted by Peter, and applied to the times in which he lived. See Acts 2: 16, 19, 20, "But this is that which was spoken by the prophet Joel. . . . I will show wonders in heaven above, and signs in the earth beneath, blood, and fire, and vapor of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come." Peter assures us that this language was fulfilled in his days; yet the earth, the sun and the moon, still remain. Isaiah uses the same language in describing the judgment about to fall upon Idumea. Isa. 34: 4, 5, "And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll; and all their hosts shall fall down, as the leaf falleth off from the vine, and as the falling fig from the fig-tree. For my sword shall be bathed in heaven; behold, it shall come down upon Idumea, and upon the people of my curse, to judgment." The events here described have long since been numbered with the past; yet the heavens and the earth remain. In the text it is said, they called for the rocks and mountains to fall upon them, to hide them, &c. But Jesus uses the same language in allusion to the same horrors which should attend the destruction of Jerusalem

Luke 23: 30, "Then shall they begin to say to the mountains, Fall on us, and to the hills, Cover us." In Luke 21: 22, he says, "For these be the days of vengeance, that all things which are written may be fulfilled." The great day of wrath, in the text, is answered by the days of *vengeance*, which fell upon the Jewish nation. It is not at all strange that either Christ or John should use such highly figurative language in the above descriptions; for, as we have seen, it was the style of the Eastern nations, in describing the revolutions in civil or ecclesiastical governments, to use bold and metaphorical expressions. Peter has made use of similar language in his second epistle, chap. 3: 7—13, which we have noticed in another place. David also tells us, "The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted." Whatever else David might have meant by the melting of the earth, he could not have alluded to its literal destruction, for he represents it as already past. In Ps. 97: 5, he says, "The hills melted like wax at the presence of the Lord." In Joel 1: 19, 20, it is said, "O Lord, to thee will I cry: for the fire hath devoured the pastures of the wilderness, and the flame hath burned all the trees of the field. The beasts of the field cry also unto thee: for the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness." See, also, Deut. 32: 22—25, "For a fire is kindled in mine anger, and shall burn to the lowest hell (*sheol*), and shall consume the earth with her increase, and set on fire the foundations of the mountains." That the above language is figurative, and equally as strong as any in the New Testament. will not be disputed.

There is also another class of texts, which may be supposed to imply the literal destruction of heaven and earth; some of which we will briefly notice. In Isa. 51: 6, it is said, "Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be forever, and my righteousness shal. not be abolished." Ps. 102: 25—27, "Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shall thou change them, and

they shall be changed. But thou art the same, and thy years shall have no end."

It is agreed, by good critics, that according to the Hebrew idiom, when the respective qualities of two objects are compared, the writer uses a direct affirmation in regard to the one, and an absolute negation in regard to the other. According to this idiom, the Prophet and the Psalmist both expressed in strong terms the abiding nature of God's goodness and salvation, by declaring that *they* should remain, though the heavens and the earth should pass away. Paul, in Heb. 1: 10, 12, quotes the language of David, and preserves the same style of expression. And let it here be remembered that the language of the New Testament is strongly tinctured with the idiom and style of the Old Testament, or Hebrew writings. The same rule of interpretation in this respect, applies both to the Old and to the New Testament. Matt. 24: 35, says, "Heaven and earth shall pass away, but my words shall not pass away." Here we see the same style, which establishes the certainty of his word, and only signifies that heaven and earth would *sooner* pass away than his word prove false. In Matt. 5: 18, it is said, "Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled." Here it is implied that heaven and earth *cannot* pass away. The phrase, "till heaven and earth pass away," is evidently a proverbial expression for anything that appears impossible; for Luke says, chap. 16: 17, "It is easier for heaven and earth to pass than one tittle of the law to fail." That heaven and earth should pass away, or perish, seems impossible; equally impossible is it that the smallest part of the law should fail of being fulfilled. Thus, we have seen from the language of scripture, there is no evidence of the destruction of the material world or universe.

CHAPTER X.

ON THE WORD FIRE, AND PHRASES EVERLASTING, ETERNAL, AND UNQUENCHABLE FIRE.

SECTION I.

Those passages where the word FIRE, *and the phrases* EVERLASTING, ETERNAL, *and* UNQUENCHABLE FIRE, *occur.*

Deut. 32 : 22—25. For a fire is kindled in mine anger ; and shall burn unto the lowest hell (*sheol*), and shall consume the earth with her increase, and set on fire the foundations of the mountains. I will heap mischiefs upon them ; I will spend mine arrows upon them. They shall be burnt with hunger, and devoured with burning heat, and with bitter destruction : I will also send the teeth of beasts upon them, with the poison of serpents of the dust. The sword without and terror within shall destroy both the young man and the virgin, the suckling also, with the man of gray hairs.

Numb. 21 : 28, 29. For there is a fire gone out of Heshbon, a flame from the city of Sihon : it hath consumed Ar of Moab, and the lords of the high places of Arnon. Woe to thee, Moab ! thou art undone, O people of Chemosh : he hath given his sons that escaped, and his daughters, into captivity unto Sihon, king of the Amorites.

Jer. 48 : 45. They that fled stood under the shadow of Heshbon because of the force : but a fire shall come forth out of Heshbon, and a flame from the midst of Sihon, and shall devour the corner of Moab, and the crown of the head of the tumultuous ones.

Ps. 66 : 10—12. For thou, O God, hast proved us : thou hast tried us as silver is tried. Thou broughtest us into the net ; thou laidest affliction upon our loins. Thou hast caused men to ride over our heads ; we went through fire and through water : but thou broughtest us out into a wealthy place.

Ps. 83 : 13—15. O my God, make them like a wheel ; as the stubble before the wind. As the fire burneth the wood, and as the flame setteth the mountains on fire ; so persecute them with thy tempest, and make them afraid with thy storm.

Ps. 97 : 3—5. A fire goeth before him (God), and burneth up his enemies round about His lightnings enlightened the world : the earth saw.

and trembled. The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth.

Isa. 9 : 19, 20. Through the wrath of the Lord of hosts is the land darkened, and the people shall be as the fuel of the fire ; no man shall spare his brother. And he shall snatch on the right hand, and be hungry ; and he shall eat on the left hand, and they shall not be satisfied : they shall eat every man the flesh of his own arm.

Isa. 47 : 14. Behold, they shall be as stubble ; the fire shall burn them; they shall not deliver themselves from the power of the flame : there shall not be a coal to warm at, nor fire to sit before it.

Isa. 66 : 15, 16. For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh : and the slain of the Lord shall be many.

Jer. 4 : 4. Circumcise yourselves to the Lord, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem ; lest my fury come forth like fire, and burn that none can quench it, because of the evil of your doings.

Jer. 21 : 12. O house of David, thus saith the Lord : Execute judgment in the morning, and deliver him that is spoiled out of the hand of the oppressor, lest my fury go out like fire, and burn that none can quench it, because of the evil of your doings.

Lam. 2 : 3, 4. He hath cut off in his fierce anger all the horn of Israel : he hath drawn back his right hand from before the enemy, and he burned against Jacob like a flaming fire, which devoureth round about. He hath bent his bow like an enemy : he stood with his right hand as an adversary, and slew all that were pleasant to the eye in the tabernacle of the daughter of Zion : he poured out his fury like fire.

Ezek. 21 : 31, 32. And I will pour out mine indignation upon thee ; I will blow against thee in the fire of my wrath, and deliver thee into the hand of brutish men, and skilful to destroy. Thou shalt be for fuel to the fire ; thy blood shall be in the midst of the land ; thou shalt be no more remembered : for I the Lord have spoken it.

Ezek. 22 : 18—22. Son of man, the house of Israel is to me become dross : all they are brass, and tin, and iron, and lead, in the midst of the furnace ; they are even the dross of silver. Therefore, thus saith the Lord God ; Because ye are all become dross, behold, therefore, I will gather you into the midst of Jerusalem. And as they gather silver, and brass, and iron, and lead, and tin into the midst of the furnace, to blow the fire upon it to melt it, so will I gather you in mine anger and in my fury, and I will leave you there, and melt you. Yea, I will gather you and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof. As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof ; and ye shall know that I the Lord have poured out my fury upon you.

Mal. 3 : 2, 3. But who may abide the day of his coming ? and who shall stand when he appeareth ? for he is like a refiner's fire, and like fuller's soap. And he shall sit as a refiner and purifier of silver : and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.

Matt. 3 : 10. And now also the axe is laid unto the root of the trees therefore every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

Matt. 7 : 19. Every tree that bringeth not forth good fruit is hewn down and cast into the fire.

Luke 3 : 9. And now also the axe is laid unto the root of the trees : every tree, therefore, which bringeth not forth good fruit, is hewn down, and cast into the fire.

John 15 : 6. If a man abide not in me, he is cast forth as a branch, and is withered ; and men gather them, and cast them into the fire, and they are burned.

Matt. 3 : 11. I indeed baptize you with water unto repentance ; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear : he shall baptize you with the Holy Ghost, and with fire.

Luke 3 : 16. John answered, saying unto them all, I indeed baptize you with water ; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose : he shall baptize you with the Holy Ghost, and with fire.

Mark 9 : 43—49. And if thy hand offend thee, cut it off : it is better for thee to enter into life maimed, than, having two hands, to go into hell (*Gehenna*), into the fire that never shall be quenched ; where their worm dieth not, and the fire is not quenched. . . . . And if thine eye offend thee, pluck it out : it is better for thee to enter into the kingdom of God with one eye, than, having two eyes, to be cast into hell-fire (*Gehenna puros*) ; where their worm dieth not, and the fire is not quenched. For every one shall be salted with fire, and every sacrifice shall be salted with salt.

Acts 2 : 3, 4. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

1 Cor. 3 : 13—15. Every man's work shall be made manifest : for the day shall declare it, because it shall be revealed by fire : and the fire shall try every man's work, of what sort it is. If any man's work abide, which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss : but he himself shall be saved ; yet so as by fire.

2 Thess. 1 : 7—9. And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ : who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

Heb. 1 : 7. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.

James 3 : 5, 6. Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth ! And the tongue is a fire, a world of iniquity : so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature ; and it is set on fire of hell (*Gehenna*).

2 Pet. 3 : 7. But the heavens and the earth, which are now, by the same word are kept in store reserved unto fire, against the day of judgment and perdition of ungodly men.

Verse 12. Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat.

Rev. 9 : 17. And thus I saw the horses in the vision, and them that sat on them, having breast-plates of fire, and of jacinth and brimstone ; and the heads of the horses were as the heads of lions : and out of their mouths issued fire, and smoke, and brimstone.

Rev. 20 9. And they went up on the breadth of the earth and com-

passed the camp of the saints about, and the beloved city : and fire came down from God, out of heaven, and devoured them.

Lam. 4 : 11. The Lord hath accomplished his fury ; he hath poured out his fierce anger, and hath kindled a fire in Zion, and it hath devoured the foundation thereof.

Zech. 2 : 5. For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her (*Jerusalem*).

Luke 12 : 49. I am come to send fire on the earth ; and what will I, if it be already kindled ?

Heb. 12 : 29. For our God is a consuming fire.

Dan. 7 : 9, 10. I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool : his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him : thousand thousands ministered unto him, and ten thousand times ten thousand stood before him : the judgment was set, and the books were opened.

Dan. 10 : 6. His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude.

EVERLASTING FIRE. — Matt. 18 : 8. Wherefore, if thy hand or thy foot offend thee, cut them off, and cast them from thee : it is better for thee to enter into life halt or maimed, rather than having two hands, or two feet, to be cast into *everlasting fire* (*aionion pur, or fire of the age*).

Matt. 25 : 41. Then shall he say also unto them on his left hand, Depart from me, ye cursed, into *everlasting fire* (*aionion pur*), prepared for the devil and his angels.

ETERNAL FIRE. — Jude 1 : 7. Even as Sodom and Gomorrah, and the cities about them, in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of *eternal fire* (*aionion puros*).

UNQUENCHABLE FIRE. — Matt. 3 : 12. Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner ; but he will burn up the chaff with *unquenchable fire.*

Luke 3 : 17. Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner ; but the chaff he will burn with *unquenchable fire.*

SECTION II.

Brief Remarks on the scripture usage of the word FIRE, *and the phrases* EVERLASTING, ETERNAL *and* UNQUENCHABLE FIRE.

It will readily be learned from a careful observance of those scriptures arranged in Section 1 of this Chapter, that the term *fire* is a very common and emblematical expression, denoting severe trials, calamities, and even common afflictions of the people.

called the judgments of God. It will also be seen that the term *fire*, in many instances, stands immediately connected with the words rendered hell, such as *Sheol*, *Gehenna*, &c., which see in this work.

The above facts are so easily understood, both from the Old and New Testament scriptures, that but very little need be said. The first place in which it is mentioned in the New Testament is Matt. 3 : 10, "And now also the axe is laid unto the roots of the trees : therefore every tree that bringeth forth not good fruit is hewn down, and cast into the fire." There are other similar passages, which teach the same things, and are understood in the same manner. Under the figure of cutting down trees, and casting them into the fire, in this text, is represented the severe judgment about to fall on the Jewish nation, which was before denominated the *wrath to come* This figure was often used by the prophets, and, consequently, must have been well understood by the Jews in our Saviour's day. See Isa. 10 : 33, 34 ; Jer. 46 : 22, 23 ; Ezek. 31 : 23.

We need not offer arguments that this is the true application of this and the like passages, inasmuch as there is such a universal agreement on the subject among standard commentators. Hammond says, "But now are God's judgments come home to this people, and ready to seize upon the whole nation, and shall actually fall upon every unreformed sinner among you." *Par. in loc.* Pearce says, "Vengeance is about to be taken upon the Jewish nation." Assembly's Annotations, Poole's Annotations, Lightfoot, and others, make the same application. Clarke says, "The *Jewish nation* is the *tree*, and the *Romans* the *axe*," &c. Kenrick says, "The national calamities with which you are threatened, are no light evils, but such as, if you do not repent, shall be like cutting up the tree by the roots ; for as barren trees, which bring forth no fruit, are hewn down and cast into the fire, so shall it be with you, if you perform not good works ; your kingdom shall be overthrown, and the inhabitants of the land utterly extirpated." See *Paige's Selections.*

A like application is made of similar passages, by the same authors. There is not, in truth, an instance in the Bible where fire is used to signify punishment in eternity. In sermons and exhortations a different interpretation is often given ; but few, however, are willing to risk their reputation for biblical knowledge, by publicly

disputing what is so abundantly asserted by the most learned authors.

In the second place it will be seen, in the observance of those passages, that by *fire* is prefigured the truth of God; which is represented as burning, cleansing, purifying and heating. See Mal. 4: 1, and 3: 2, 3. By these quotations is learned the burning affliction of the Jewish people, in the day of their distress. Dr. A Clarke says, "*The day cometh that shall burn as an oven,* — signifying the destruction of Jerusalem by the Romans. *And all the proud,* — this is in reference to verse 15, of the preceding chapter *The day that cometh shall burn them up,* — either by famine, by sword, or by captivity, all these rebels shall be destroyed. *It shall leave them neither root nor branch;* — a proverbial expression for total destruction; neither man nor child shall escape." *Com. on Mal.* 4: 1. Thus Clarke applies the passage wholly to the destruction of Jerusalem by the Romans. It is also seen, from the same (Mal. 3: 3), that Christ is represented at that time as sitting "as a refiner and purifier of silver: purifying the sons of Levi, that they may offer unto the Lord an offering in righteousness." The prophet represents the Lord himself as a wall of *fire.* Zech. 2: 5, "For I, saith the Lord, will be unto her a wall of *fire* round about, and a glory in the midst of her" (*Jerusalem*). In Luke 12: 49, it is said, "I am come to send fire on the earth; and what will I, if it be already kindled?" Heb. 12: 29, Paul says, "For our God is a consuming fire." From the above remarks are made plain the nature and qualities of this *fire.* The properties and qualities of God are indestructible. There are also moral and intellectual properties in man, as parts of God's perfection, or image, which cannot be destroyed. Thus, notwithstanding "God is a consuming *fire,*" yet, that fire is such that it only consumes what stands opposed to its own perfections: it cannot destroy its own qualities or properties. Hence the utility of the apostle's language in 1 Cor. 3: 13—15, "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by *fire:* and the *fire* shall try every man's work, of what sort it is. If any man's work abide, which he hath built thereupon, he shall receive a reward If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by *fire.*" So we learn that this fire not only consumes wickedness, wicked works, and the

imperfections of man, but at the same time purifies and saves the suffering sinner.

In 2 Thess. 1 : 7—9, the apostle speaks of the Lord Jesus "as being revealed from heaven in *flaming fire*, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting (*aionion*) destruction from the presence of the Lord, and from the glory of his power." This revelation by fire, and the destruction of the age, upon those that obeyed not God or the gospel, was the same as expressed in the 24th and 25th chapters of Matt., namely, the destruction of Jerusalem and that people as a nation. The Jews were those who troubled the Thessalonian brethren, and when Christ was revealed in *fire* (*his chastening power*), those Jews were punished with everlasting destruction from the presence of the Lord, — that is, from Jerusalem, — and from the glory of his power. There was no glory resulting to those wicked Jews; they had been disobedient, and must receive the fruit of their doings. The violation of every law, whether physical, moral or national, must have its results. The Jews had undoubtedly violated all of those laws; of course they must suffer accordingly. The time had come; they were ripe for its result. It is called the destruction of the age (*aionion destruction*), because that age of people were ripe for the result, and the angels, or messengers (*the Romans*), were ready to execute it. It took place during that generation. See Matt. 16 : 27, 28. Mark 8 : 38; 9 : 1; Luke 9 : 26, 27; Matt. 23 : 36; 24 : 34. Christ is represented as taking vengeance on them, not only because he had warned them of its approach, and cautioned them to be wise and shun its calamities, but because they had utterly refused to give heed to his warnings and instructions, maltreating him as an impostor and malefactor. Christ, in this ordeal, sat as a refiner. Nothing was consumed or destroyed save the wicked and wickedness. The destruction of the wicked was only literal; he did not destroy them further than their literal existence was concerned. Nothing is said of following them into eternity. See Luke 13 : 1—5, "There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus, answering, said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay; but except ye repent, *ye shall all likewise*

perish. Or those eighteen upon whom the tower of Siloam fell and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, *Nay;* but except *ye repent*, ye shall all *likewise perish.*" Here Christ informed the Jews that, unless they reformed, and gave heed to his advice, ***they should all likewise perish,*** — that is, they should perish in like manner as did the Galileans: they lost their earthly existence, and so did the Jews at Jerusalem. It was the natural result of their previous course, while, at the same time, all who heeded Christ's instruction were saved. This fiery catastrophe did not consume the righteous; they made their escape, and were safe.

There are several passages, such as 2 Peter 3: 7, Rev. 20: 9 and some others, which relate to the same time, and have the same interpretation. Whenever the term fire is connected with Sheol, or Gehenna, it can have no more than a temporal signification; for the reason that those places themselves are only temporal, as will be seen in this work.

We find at least two instances where the adjective *aionion*, rendered everlasting, is prefixed to the word fire; but it is well known that adjectives do not of themselves establish qualities in nouns; they are only used to express those properties or qualities that are inherent in the subject itself. Hence punishment (which was the object of this fire), being a means and not an end, cannot be affected by *aionion*, whatever meaning may be attached to it. The truth is, *aionion*, or everlasting, has no other than a limited signification See on that word, in this work. In Matt. 18: 8, and 25: 41, the phrase everlasting fire occurs, and appears to allude (especially the first, from its parallel in Mark 9: 43—48) to the fire of Gehenna, which will be considered under that head. It also appears that the last stands connected with that event. The word everlasting, applied to punishment, and the word eternal, applied to life, in this verse, are both from the same word, and both have the same meaning: the one shall go away into punishment *aionion*, the other into life *aionion*. So we see that both words have the same meaning, and that neither has an unlimited signification.

In Jude 7, the same word occurs, and is prefixed to fire, — rendered *eternal fire*. Jude is here speaking of Sodom and Gomorrah, with other cities that had given themselves over to wickedness, as being set forth for an example, suffering the vengeance of *eternal*

fire Although the word *aionion*, here rendered eternal, has the same signification as above defined, yet it will be seen that the phrase, eternal fire, is here used as the *instrument* of punishment. Let that fire last as long as it may, it is not said that they were *to suffer* eternally, or even as long as the fire might continue to burn. The word eternal is here prefixed to fire, not to the cities or their inhabitants. It is stated that the fire which consumed the cities of Sodom and Gomorrah actually continued to burn for more than two thousand years; but who could be so insane as to suppose that the inhabitants of those cities suffered during that period? It is immaterial how long that fire continued to burn on the plains of Sodom and Gomorrah; it is certain that the inhabitants could suffer no longer than life remained. Hence, no shade of an argument can be adduced from this text to favor the unmerciful doctrine of endless misery.

In Matt. 3: 12, and Luke 3: 17, we have instances where this *fire* is called *unquenchable*. It will, however, readily be understood that this *unquenchable fire* stands immediately connected with the axe and the trees that were to be hewn down and cast into the fire; and also with the baptism which was to be performed with the Holy Ghost and with *fire*. From the connection of these expressions, it certainly is reasonable to suppose that the same subject is in view, and the same signification given, — with the exception that he here extends his figure in showing favor to the obedient, as well as stern judgment to the disobedient. By gathering his wheat into the garner is signified the deliverance and safety of those who obeyed him, and who were actually safe from all harm in the city of Pella, among the mountains; while the unbelieving Jews were left to the pitiless fury of the Roman armies, and the fiery pangs of starvation and death. The severe distress of the Jews was represented by the phrase unquenchable fire, not because the fire would never cease to burn, but because it could not be extinguished, and would continue until the material on which it fed should be destroyed, or until the cause by which it was produced should be entirely removed.

Pearce, on this text, says, "In this whole verse the destruction of the Jewish state is expressed in the terms of husbandmen; and by the wheat's being gathered into the garner, seems meant that the believers in Jesus should not be involved in the calamity." Ham-

mond says, "The burning of this chaff signifies the condition of the Jews in this life." Cappe refers it to the calamities and destruction of Jerusalem. Kenrick and Clarke give the same exposition. See their comments in full, *Paige's Selections*.

We know of no arguments which can possibly be made to bear against the foregoing conclusions. The *fire* of God's love and truth will burn, and continue to burn, to all eternity, and that for the good of his creatures. That called the fire of affliction, as connected with man, will burn until every imperfection is removed, and no longer.

CHAPTER XI.

ON THE WORM THAT DIETH NOT

SECTION I.

Those passages where the expression THEIR WORM DIETH NOT *may be found.*

Isa. 66 : 23, 24. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord. And they shall go forth, and look upon the carcasses of the men that have transgressed against me : for *their worm shall not die*, neither shall their fire be quenched : and they shall be an abhorring unto all flesh.

Mark 9 : 43—48. And if thy hand offend thee, cut it off : it is better for thee to enter into life maimed, than, having two hands, to go into hell (*Gehenna*), into the fire that never shall be quenched ; where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off ; it is better for thee to enter halt into life, than, having two feet, to be cast into hell (*Gehenna*), into the fire that never shall be quenched ; where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out : it is better for thee to enter into the kingdom of God with one eye, than, having two eyes, to be cast into hell-fire (*Gehenna puros*) ; where their worm dieth not, and the fire is not quenched. For every one shall be salted with fire, and every sacrifice shall be salted with salt.

SECTION II.

Brief Remarks on the "Worm that dieth not."

The expression, "Where their worm dieth not, and the fire is not quenched," is relied on with much confidence, by the believer in endless misery, as strong proof of that doctrine. But for what reason we are unable to learn. Sure are we that the scripture

usage of the expression gives no such evidence. It is well known that the *worm* here expressed was represented as in Gehenna; consequently, all depends upon the nature, durability and continuance, of that place. Now *Gehenna*, here rendered hell, is well known to be a word of Hebrew origin, and *strictly* signifies the *literal valley of Hinnom;* from HINNOM, the owner of the valley, which was on the south-east of the city of Jerusalem, and watered by the brook Kedron. See *Aspin's History and Maps*. In this valley had been planted the notable idol (worshipped by the Jews), called Moloch. After a lapse of time this place was desecrated, and became the receptacle of the filth and offal of the city; and, as this offal constantly produced worms, hence came the expression "*where their worm dieth not;*" and as it became necessary to keep a perpetual fire for the consumption of said offal, came the expression "and the fire is not quenched." Such facts are too well authenticated to be disputed by any intelligent or well-informed mind. Both the worms and the fire existed so long as there was a cause to produce them; but it is well known that, for ages past, both have ceased to exist. This place was sometimes called *Tophet*, the valley of slaughter, &c. Jer. 7 : 31, and 19 : 6. With these facts in mind, how are we to interpret our Saviour's expression, or how could the Jews have understood him? They knew all about *Gehenna*, and its *puros*, or *pur*, — fire. Christ knew all about this *Gehenna*, which he presented to the people; and if he prefigured pain and misery thereby, what *time* and *place* did he allude to? Had he, on any other occasion, or at any time, taught the Jews that there was a *Gehenna* of *fire* in eternity? or that there was any place there *prefigured by Gehenna?* No, reader, never adopt such conclusions until you are enabled, by good authority, to point us to *such* time and to *such* place.

Are you not aware that the only part of man which can exist in eternity is spiritual, immortal, closely connected with Christ, the object which he loved, and for which he died? And can you suppose that Christ meant to signify, by his expression, a direct comparison between the immortal part of man in eternity and the loathsome worms of the valley of Hinnom? If so, reflect for a moment, and examine both sides of your figure. If your conclusions be right, then, all who escape hell and go to heaven (in eternity), must *certainly* go there halt, maimed and decrepit, — perhaps some with

one eye, or one limb, and peradventure some without either These are unavoidable conclusions; for he says, if thy hand offend thee, *cut* it off; or, if thy foot offend thee. *cut* it off; or, if thine eye offend thee, *pluck* it out; for it is better for thee to enter halt, maimed, &c., into life, than, having all these members, to be cast into *Gehenna* fire. Now, whosoever makes choice of the above figure of *Gehenna*, must also abide by their heaven of decrepitude; and there is no remedy; for if *Gehenna* means an eternal hell, then *life* means eternal heaven, vice versa.

We will now leave the above figure, and inquire after the probable meaning of the passage. When Christ made this expression to the Jews, he undoubtedly had his mind on the passage of the prophet. Isa. 66: 23, 24, "And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord. And they (all flesh) shall go forth, and look upon the carcasses of the men that have transgressed against me: for *their worm shall not die*, neither shall their fire be quenched; and they shall be an abhorring unto all flesh." That the prophet used these words to express *temporal* judgments, will not be disputed. He speaks of a period in which there were new moons and Sabbath days; and of a place in which there were fleshly, or corporeal worshippers; and the *worms* and *fire*, they went forth to look upon, could not have been in eternity, for he says, "they shall look upon the *carcasses* of the men," and adds, "they shall be an *abhorring unto all flesh*." Now there can be no such thing as *carcasses* in the eternal world; neither could those there "be an abhorring unto all flesh;" for there is neither new moons, Sabbath days, carcasses, flesh, nor *worms*, in the eternal and immortal worlds. Hence, Christ could not have used this language to convey any other than the same idea conveyed by the prophet, and understood by the people. When he said to them, it is better to enter halt into life, &c., he could have meant nothing more or less, than they had better forego all their pleasures, gains, unbelief, and whatever served as obstacles, and heed his advice, make their escape, and be saved from the distress and ruin suddenly coming upon that people and nation. Thus, all that can possibly be understood by the undying worm, and the *Gehenna* of fire, is confined to earth, and earthly existence. For further illustrations, see on the word *Gehenna* in this work.

CHAPTER XII.

ON THE FURNACE OF FIRE.

SECTION I.

Those passages where the words FURNACE, FURNACE OF FIRE, *etc., occur*

Deut. 4 : 20. But the Lord hath taken you, and brought you forth out of the iron *furnace*, even out of Egypt, to be unto him a people of inheritance, as ye are this day.

1 Kings 8 : 51. For they be thy people, and thine inheritance which thou broughtest forth out of Egypt, from the midst of the *furnace* of iron.

Jer. 11 : 4. Which I commanded your fathers in the day that I brought them forth out of the land of Egypt, from the iron *furnace*, saying, Obey my voice, and do them, according to all which I command you : so shall ye be my people, and I will be your God.

Isa. 31 : 9. And he shall pass over to his strong hold for fear, and his princes shall be afraid of the ensign, saith the Lord, whose fire is in Zion, and his *furnace* in Jerusalem.

Isa. 48 : 10. Behold, I have refined thee, but not with silver ; I have chosen thee in the *furnace* of affliction.

Ezek. 22 : 18—22. Son of man, the house of Israel is to me become dross : all they are brass, and tin, and iron, and lead, in the midst of the *furnace ;* they are even the dross of silver. Therefore thus saith the Lord God ; Because ye are all become dross, behold, therefore, I will gather you into the midst of Jerusalem. As they gather silver, and brass, and iron, and lead, and tin, into the midst of the *furnace*, to blow the fire upon it, to melt it, so will I gather you in mine anger and in my fury, and I will leave you there, and melt you. Yea, I will gather you and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof. As silver is melted in the midst of the *furnace*, so shall ye be melted in the midst thereof ; and ye shall know that I the Lord have poured out my fury upon you.

Matt. 13 : 41, 42. The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which

do iniquity; and shall cast them into a *furnace of fire;* there shall be wailing and gnashing of teeth.

Verse 50. And shall cast them into the *furnace of fire;* there shall be wailing and gnashing of teeth.

SECTION II

Remarks on the Furnace of Fire.

It is commonly thought that by the phrase *furnace of fire* is signified a place somewhere in the eternal world, in which a *large share* of the human family will be tortured without end.

The word *furnace* is, in several instances, used in the Jewish scriptures, to signify literal afflictions and trials of the people. *Furnace of affliction* is also used for the same purpose. But wherever those few instances occur, they stand immediately connected with the temporal concerns of men; they have no allusion, in any case, beyond the affairs of time. And this is made *so plain* by a careful perusal of the passages themselves, that none can well mistake their meaning. Isaiah makes use of the expression once, in chapter 48: 10, "Behold, I have refined thee, but not with silver; I have chosen thee in the *furnace of affliction.*" This language was addressed to the Jews in Babylon. He did not say that he had chosen them as the inmates of *a furnace of affliction* in eternity; but says, "I have refined thee," "I have chosen thee," &c. It was already done; they were then in the *furnace*, by which was signified their bondage under the Chaldeans. Any place of affliction was represented by the prophets under the figures of "fire," "furnace," "furnace of fire," "furnace of affliction," &c. Egypt was called an *iron furnace* to the Jews, while they were there in affliction. But he had brought them forth "*out of the furnace;*" see Deut. 4: 20, also 1 Kings 8: 51. Let it also be remembered that it was *his people* who were in the furnace, and not a race abandoned to a furnace of the devil in eternity. "For they be thy people, and thine inheritance which thou broughtest forth out of Egypt, from the midst of the furnace of iron." The imperfect tense of the verb here shows that they had been *in*, and also brought *out* of, the furnace. But Matt. 13: 41,

informs us, that "the Son of Man *shall* send forth his angels (messengers), and they *shall gather* out of his kingdom all things that offend, and them which do iniquity; and *shall cast* them into a furnace of fire; there shall be wailing and gnashing of teeth." Here, some future time is expressed, in which they were to be cast into a furnace of fire. The question is, first, what *time* is alluded to; and, second, what or where was this *furnace?* 1. To learn the *time when* they were to be cast into this furnace, we must observe, that this expression was made by Christ to his disciples, in explanation of the parable of the tares of the field. See verses 36—43. He firstly informs them that the Son of Man soweth the good seed, which are the children of the kingdom Secondly, "that the field is the *world* (*kosmos*); but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world (*aionos*, age); and the reapers are the angels" (*angeloi*, messengers). The world which was to have an end here is not *kosmos*, the field, but *aionos*, which shows that it was the *end of the Jewish age, or dispensation*, when the tares were to be separated and cast into the *furnace of fire.* Pearce says, verse 40, "*End of this world:* rather end of this age, viz., that of the Jewish dispensation." Verse 41, "*Shall send forth his angels:* this is spoken, not of what shall happen at the end of the world, but what was to happen at the end of the Jewish state." Hammond and Cappe give in substance the same comment on the passages.

The above shows that the *time* was the end or destruction of the Jewish age; and that the *place* or *furnace* was in Jerusalem. To make this still plainer, see Isa. 31: 9, "Whose *fire* is in Zion and his *furnace in Jerusalem.*" This is plain, positive, and decisive language. "His *furnace is in Jerusalem.*" It is nowhere said, that God has *a furnace* in eternity, or that he will ever prepare one there; but this furnace, which was future to the time of the expression, actually received those who were to be melted therein, about forty-one years after the ascension of our Saviour. See Ezek. 22: 18—22. There it is declared that the house of Israel, the Jews, had become dross, and that the Lord would gather them into the midst of Jerusalem, as they gather tin, brass, silver, &c., into the midst of the furnace to melt it. So would he, the Lord, gather into the furnace, Jerusalem, the Jews: leave

them there, melt them, &c. What can be more plain and definite? This was all literally fulfilled in Jerusalem 1800 years since, in strict accordance with the prediction of our Saviour, in Matt. 13: 41, 42. What more is necessary to make the subject perfectly plain to every one?

CHAPTER XIII.

ON THE LAKE OF FIRE, LAKE OF FIRE AND BRIMSTONE, AND SECOND DEATH.

SECTION I.

Those passages wherein the phrases LAKE OF FIRE, LAKE OF FIRE AND BRIMSTONE, *and* SECOND DEATH, *occur.*

Rev. 20 : 14, 15. And death and hell (*hades*) were cast into the *lake of fire.* This is the second death. And whosoever was not found written in the book of life was cast into the *lake of fire.*

Rev. 19 : 20. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into the *lake of fire, burning with brimstone.*

Rev. 20 : 10. And the devil that deceived them was cast into the *lake of fire and brimstone,* where the beast and the false prophet are, and shall be tormented *day* and *night* forever and ever.

Rev. 21 : 8. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the *lake which burneth with fire and brimstone;* which is the *second death.*

SECOND DEATH. — Rev. 2 : 11. He that hath an ear, let him hear what the Spirit saith unto the churches ; He that overcometh shall not be hurt of the *second death.*

Rev. 20 : 6. Blessed and holy is he that hath part in the first resurrection ; on such the *second death* hath no power ; but they shall be priests of God and of Christ, and shall reign with him a thousand years.

Verse 14. And death and hell (*hades*) were cast into the *lake of fire* This is the *second death.*

Rev. 21 : 8. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the *lake which burneth with fire and brimstone,* which is the *second death*

SECTION II.

Brief Remarks on the foregoing Section.

The word *fire*, and the phrases *everlasting* and *eternal fire*, and the *furnace of fire*, are all explained in their proper places. In this subject we have the *lake of fire* and *brimstone*. *Brimstone* is well known to be a very ignitible substance, and, when in contact with fire, to produce a most destructive and deadly effusion. The figure was evidently used to signify the deleterious and pungent consequence of aggravated crime. The expression, *lake of fire and brimstone*, occurs nowhere in the Bible excepting in the book of Revelation. *Fire* and *brimstone* are used as figures in different parts of the Bible, and always represent afflictions and trials in this life. In Job 18: 15, it is said (in speaking of the wicked), "Brimstone shall be scattered upon his habitation." In Ps. 11: 6, it is said, "Upon the wicked he shall rain snares, *fire and brimstone*, and an horrible tempest: this shall be the portion of their cup." Now, no one will suppose that David had an allusion to eternity when he said, "the Lord should rain snares, fire, brimstone, and an horrible tempest upon the wicked!" His expression was figurative, and to be accomplished in this world. In Isa. 34: 9, 10, in speaking of the land of Idumea, it is said, "And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up forever: from generation to generation it shall lie waste; none shall pass through it forever and ever." Ezekiel, in speaking of the wicked and disobedient, declares that the Lord will send upon them an overflowing rain, and great hail-stones, *fire* and *brimstone*. In Rev. 19: 20, it is said of the beast and false prophet, that "these both were *cast alive* into the lake of fire, burning with brimstone." No one can suppose that people can be cast *alive* into a lake of fire and brimstone, in the spirit-world. And, in 20: 10, it is said, "The devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented *day* and *night* forever and ever." Here we have the *same lake*, and those who are therein shall be tormented *day* and *night*, forever and ever. If there be *day* and *night* in eternity *then must there* also be a sun to rise and set, to divide the time and

tell the rolling year, even in eternity! Let the opinions of men be what they may, the "lake of fire and brimstone" is confined to this terraqueous globe; and by no genius of man can it be established as a machine of torture in the eternal world.

But it is said that "the fearful, unbelieving, &c., with all liars, shall have their part in the *lake* which burneth with *fire* and *brimstone;* which is the *second death.*" Very true! It is also said that "death and hell were cast into the lake of *fire.* This is the *second death.*" Rev. 20: 14. Also, in 6: 8, it is said that there was a "pale horse; and his name that sat upon him was death, and hell followed with him." There was also a "beast with seven heads and ten horns," with many other things which might be named, all of which must have a like interpretation. Now, if "death and hell," the "beast and his rider," the "seven heads and ten horns," are used as figures, then, certainly, the lake of fire burning with brimstone, into which the above were cast, must also be a figure, representing the fall or end of the tragedy in which they were then acting. This lake of fire and brimstone is said to be the *second death.* See Rev. 20: 14, and 21: 8. Now, as we have abundantly shown that fire, the furnace of fire, and the lake of fire and brimstone, are all confined to this world, and their sufferings endured in this life, so also must the *second death* be *here*, in this state of existence, and not in eternity. The phrase *second death* occurs in only four passages in the Bible. Those passages are in Rev. 2: 11, 20: 6, 14, and 21: 8. We have stated, in our remarks on the judgment, that the *second death* is the tragical end and ruin of the Jewish people and nation. In Rev. 2: 11, it is said unto the churches, "He that overcometh shall not be hurt of the *second death.*" Those who heard and obeyed the instruction given by our Saviour were not hurt, or involved in the ruin which overtook the heedless and unbelieving. It is the opinion of able writers that this scene was called the *second death*, in allusion to the destruction of the second temple, which was demolished at that time. We have no doubt but that the opinion is correct. The destruction of the first and second temples undoubtedly led John, in view of the destruction of the last, to term it the *second death.* This was not only the second, but the last, with them as a nation. It is not in the power of man to show, from good authority, that any death whatever is to take place, or be suffered in eternity.

CHAPTER XIV

THE PHRASES STAND BEFORE THE LORD, STAND BEFORE GOD, APPEAR BEFORE GOD, THE PRESENCE OF THE LORD.

SECTION I.

Those passages wherein the phrases* STAND BEFORE THE LORD, STAND BEFORE GOD, APPEAR BEFORE GOD, *and* THE PRESENCE OF THE LORD, *&c., occur.

Deut. 10 : 8. At that time the Lord separated the tribe of Levi, to bear the ark of the covenant of the Lord, to *stand before the Lord* to minister unto him, and to bless in his name unto this day.

Deut. 19 : 17. Then both the men between whom the controversy is shall *stand before the Lord*, before the priests and the judges, which shall be in those days.

Deut. 29 : 10. Ye *stand* this day, all of you, *before the Lord your God;* your captains of your tribes, your elders, and your officers, with all the men of Israel.

1 Sam. 6 : 20. And the men of Beth-shemesh said, Who is able to *stand before this holy Lord God?* and to whom shall he go up from us?

1 Kings 19 : 11. And he said, Go forth, and *stand upon the mount before the Lord.* And behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake.

2 Chron. 20 : 9. If, when evil cometh upon us, as the sword, judgment, or pestilence, or famine, we *stand before this house*, and in thy *presence* (for thy name is in this house), and cry unto thee in our affliction, then thou wilt hear and help.

Ezra 9 : 15. O Lord God of Israel, thou art righteous: for we remain yet escaped, as it is this day: behold, we are *before thee* in our trespasses for we cannot stand before thee because of this.

Jer. 7 : 10. And come and *stand before me* in this house, which is called by my name, and say, We are delivered to do all these abominations.

Luke 21 : 36. Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to *stand before the Son of Man*

Rev. 20 : 12. And I saw the dead, small and great, *stand before God*, and the books were opened ; and another book was opened, which is the book of life : and the dead were judged out of those things which were written in the books, according to their works

APPEAR BEFORE THE LORD. — Deut. 31 : 11. When all Israel is come to *appear before the Lord thy God* in the place which he shall choose, thou shalt read this law before all Israel in their hearing.

Ps. 42 : 2. My soul thirsteth for God, for the living God : when shall I come and *appear before God* ?

Isa. 1 : 12. When ye come to *appear before me*, who hath required this at your hand, to tread my courts ?

PRESENCE OF THE LORD. — Gen. 3 : 8. And they heard the voice of the Lord God walking in the garden in the cool of the day ; and Adam and his wife hid themselves from the *presence of the Lord God* amongst the trees of the garden.

Gen. 4 : 16. And Cain went out from the *presence of the Lord*, and dwelt in the Land of Nod, on the east of Eden.

Exod. 33 : 14, 15. And he (God) said, My *presence* shall go with thee, and I will give thee rest. And he said unto him, If thy *presence* go not with me, carry us not up hence.

Lev. 22 : 3. Say unto them, Whosoever he be of all your seed among your generations, that goeth unto the holy things, which the children of Israel hallow unto the Lord, having his uncleanness upon him, that soul shall be cut off from my *presence :* I am the Lord.

2 Kings 24 : 20. For through the anger of the Lord it came to pass in Jerusalem and Judah, until he (the Lord) had cast them out from his *presence*, that Zedekiah rebelled against the king of Babylon.

1 Chron. 16 : 26, 27. For all the gods of the people are idols : but the Lord made the heavens. Glory and honor are in his *presence ;* strength and gladness are in his place.

Verse 33. Then shall the trees of the wood sing out at the *presence* of the Lord, because he cometh to judge the earth.

2 Chron. 20 : 9. If when evil cometh upon us, as the sword, judgment, or pestilence, or famine, we stand before this house, and in thy *presence* (for thy name is in this house), and cry unto thee in our affliction, then thou wilt hear and help.

Job 1 : 12. And the Lord said unto Satan, Behold, all that he (Job) hath is in thy power ; only upon himself put not forth thine hand. So Satan went forth from the *presence of the Lord.*

Job 23 : 15. Therefore am I troubled at his *presence ;* when I consider, I am afraid of him.

Ps. 9 : 2, 3. O thou Most High. When mine enemies are turned back, they shall fall and perish at thy *presence.*

Ps. 16 : 11. Thou wilt show me the path of life : in thy *presence* is fulness of joy ; at thy right hand there are pleasures for evermore.

Ps. 17 : 2. Let my sentence come forth from thy *presence.*

Ps. 51 : 11. Cast me not away from thy *presence ;* and take not thy Holy Spirit from me.

Ps. 68 : 2. As smoke is driven away, so drive them away . as wax melteth before the fire, so let the wicked perish at the *presence* of God.

Verse 8. The earth shook, the heavens also dropped at the *presence of God;* even Sinai itself was moved at the *presence of God.*

Ps. 95 : 2. Let us come before his *presence* with thanksgiving.

Ps. 97 : 5. The hills melted like wax at the *presence of the Lord.*

Ps. 100 : 2. Serve the Lord with gladness : come before his *presence* with singing.

Ps. 114 : 7. Tremble, thou earth, at the *presence of the Lord.*

Ps. 139 : 7. Whither shall I go from thy spirit ? or whither shall I flee from thy *presence ?*

Ps. 140 : 13. The upright shall dwell in thy *presence.*

Isa. 64 : 2, 3. As when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy *presence.* The mountains flowed down at thy *presence.*

Jer. 4 : 26. I beheld, and lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the *presence of the Lord,* and by his fierce anger.

Jer. 5 : 22. Fear ye not me ? saith the Lord : will ye not tremble at my *presence,* which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass away ?

Jer. 23 : 39. Therefore, behold I, even I, will utterly forget you, and I will forsake you, and the city that I gave you and your fathers, and cast you out of my *presence.*

Jonah 1 : 3. But Jonah rose up to flee unto Tarshish from the *presence of the Lord,* and went down to Joppa ; and he found a ship going to Tarshish : so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the *presence of the Lord.*

Zeph. 1 : 7. Hold thy peace at the *presence of the Lord God:* for the day of the Lord is at hand ; for the Lord hath prepared a sacrifice, he hath bid his guests.

Luke 13 : 26. Then shall ye begin to say, We have eaten and drunk in thy *presence,* and thou hast taught in our streets.

Acts 3 : 19. Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the *presence of the Lord.*

1 Cor. 1 : 29. That no flesh should glory in his *presence* (*presence of God*).

2 Thess. 1 : 9. Who shall be punished with everlasting destruction from the *presence of the Lord,* and from the glory of his power.

SECTION II.

Remarks on the phrases STAND BEFORE GOD, APPEAR BEFORE GOD, *and* PRESENCE OF THE LORD.

The passages which we have collected together, in Section 1 of this Chapter, from the Bible, in which these phrases occur, require *but very* little comment. They speak for themselves. If the

reader will carefully consult them, he will see that the following facts are perfectly obvious.

1. Mankind are frequently spoken of as standing before God, appearing before God, and as being in the presence of God, when no reference is had to a future world; and, when all of this took place in the present world.

2. It was a common mode of speech among the Hebrews, when anything remarkable took place, or when any particular interposition of divine Providence was manifest, to represent those who saw it, as standing before God, and as being in God's presence.

3. It was supposed by the Jews that God's presence was in a particular manner in the temple of Jerusalem, in the city of Jerusalem, and in the land of Judea.

4. The Jews are spoken of as being in God's presence, when nothing more is meant than that they were in the enjoyment of their national rights and privileges in the land of Judea. And they are spoken of as being cast out from God's presence, when nothing more is meant than that they were banished from the land of Judea, from the temple and holy city, and carried captives to Babylon.

5. When, therefore, John saw in a vision, "the dead, small and great, stand before God," Rev. 20: 12, it by no means follows that he saw them literally stand before God; nor that this standing before God took place in another world.

6. When it is said of the Jews that they should "be punished with everlasting destruction from the presence of the Lord, and from the glory of his power," it does not follow that they were to be punished in another world, nor be banished from God's presence there. The following extract from Balfour's Second Inquiry will present this subject in its true light.

"By the *presence of God*, or *presence of the Lord*, in scripture, is sometimes meant his being everywhere present. Thus, David says, Ps. 139: 7, 8, 'Whither shall I go from thy Spirit? Or whither shall I flee from thy presence? If I ascend up into heaven thou art there; if I make my bed in hell (sheol), behold, thou art there,' &c. Admitting, for argument's sake, that hell is a place of endless punishment, how could the wicked even there be out of God's presence? Yet, in 2 Thess. 1: 9, the Jews are said to be punished with everlasting destruction *from the presence of the*

Lord. Again; I find the phrase *presence of the Lord*, refers to heaven, or the dwelling-place of the Most High. Christ is said to have gone 'into heaven, now to appear *in the presence of God* for us.' Heb. 9: 24. And it is said, Luke 1: 19, 'I am Gabriel, that stand in *the presence of God.*' But how could the wicked be punished with everlasting destruction from God's presence in this sense? For surely no one will say that they were ever in heaven, and like Gabriel stood in the presence of God. But, again, the phrase *face of God*, or *presence of the Lord*, refers to some places where people went to worship him, and where he met with and manifested himself to them. Thus Jacob, at Penuel, Gen. 32: 30, says, 'I have seen God face to face, and my life is preserved.' See Job 1: 6—12, and 2: 1—7, for examples of the same phrase, *presence of the Lord.* Unless there was some particular place where God was manifested in the days of Cain, how could it be said, 'and Cain went out *from the presence of the Lord*, and dwelt in the land of Nod (or vagabond, as in the margin), in the east of Eden?' Gen. 4: 16; and verse 14, it is added by Cain, 'Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid.'

"It is very evident that *the presence of the Lord* was in a peculiar manner among the children of Israel. See Ex. 33: 14—17; compare Isa. 63: 9, and Ps. 51: 11. The tabernacle in the wilderness and the temple at Jerusalem were considered by the Jews as the peculiar residence of Jehovah. There he abode, and there they performed all their religious services to him. Jehovah was the God of the Jews; their land his land, and the temple there was considered the place of his immediate presence. In the temple at Jerusalem, God is said to dwell between the cherubims. Ps. 80. The show bread placed there is called 'the loaves of the presence or faces.' And, viewed in this light, the following texts have great beauty and force. 'Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms.' 'Serve the Lord with gladness, come before his presence with singing. Glory and honor are in his presence; strength and gladness are in his place.' Ps. 95: 2, and 100: 2· 1 Chron. 16: 27. But that the land of Judea, and particularly the temple, was considered by the Jews as the place of God's peculiar presence, is manifest from Jonah 1: 3, 'But Jonah rose up to flee unto Tarshish, from the

presence of the Lord.' Where he believed the Lord's presence to be. We learn from chap. 2: 4, 'I am cast out of thy sight; but I will look again toward thy holy temple.' In short, whether the Jews were in their own land, or in captivity, when they prayed or performed acts of worship to their God, their thoughts and their faces were directed towards their temple at Jerusalem. See, in proof of this, Dan. 6: 10; 1 Kings 8; Ps. 5: 7.

"But there are still some passages which deserve our particular notice, because they clearly decide what is the meaning of the phrase, *presence of the Lord.* The first is, 2 Kings 13: 23, 'And the Lord was gracious unto them, and had compassion on them, because of his covenant with Abraham, Isaac and Jacob, and would not *destroy* them, neither *cast them from his presence as yet.*' This was spoken of the Jews; and just notice, that God speaks of *destroying them*, and *casting them from his presence.* What he here says, that *as yet*, he would not do to this people, in the following passage we find that he did do. 2 Kings 24: 20, 'For through the anger of the Lord it came to pass in Jerusalem and Judah, until he had *cast them out from his presence*, that Zedekiah rebelled against the king of Babylon.' The same is repeated, Jer. 52: 3. God's presence was enjoyed by the Jews in Judea, and in their temple service. To be cast out of God's presence, is to be banished from Judea into captivity, and from all the privileges which the Jews enjoyed in their land, and temple worship. This was the same as *destroying them.* They were thus destroyed or cast out of God's presence for seventy years in their captivity at Babylon. But they were brought back from this captivity, and again enjoyed God's presence in their own land. At the time Paul wrote the words in Thessalonians, the time was drawing near when they were to be again cast out of God's presence, and dispersed among all nations. Paul adopts the very language of the above passages, used in speaking of their former captivity, to describe the judgments of God which awaited them in their being cast out of their land, their city and temple destroyed, and they destroyed with an everlasting destruction from the presence of the Lord. The Jews now are just as certainly *destroyed from the presence of the Lord*, as they were during the seventy years' captivity in Babylon. How, then, can any man affirm that Paul meant, by this phrase, either annihilation or endless misery? If the Scriptures are allowed

to interpret themselves, Paul only describes the temporal destruction and banishment of the Jews, and in the very language by which the prophets had described their former punishments. It is added by the apostle, 'and from the glory of his power;' or, as some render it, 'his glorious power.' Should this be understood of Jehovah, the God of Israel, it is certain his glorious power was displayed among the Jews. Should it be understood of Christ, it agrees with what is said of him; for at the destruction of Jerusalem he is said to have come in the glory of his Father; and he was then to be seen coming with power and great glory. Matt. 16: 27, and 24: 30"

CHAPTER XV.

ON THE PHRASES KINGDOM OF HEAVEN, KINGDOM OF GOD, A KINGDOM, THE KINGDOM, ETC.

SECTION I.

All the passages in the* BIBLE *wherein the phrase* KINGDOM OF GOD *occurs.

Dan. 2 : 44. And in the days of these kings shall the God of heaven set up a *kingdom*, which shall never be destroyed : and the *kingdom* shall not be left to other people, but *it* shall break in pieces and consume all these kingdoms, and *it* shall stand forever.

2 Matt. 6 : 33. But seek ye first *the kingdom of God*, and his righteousness ; and all these things [food and clothing] shall be added unto you.

3 Matt. 12 : 28. But if I cast out devils by the Spirit of God, then the *kingdom of God* is come unto you.

4 Matt. 21 : 43. Therefore, say I unto you [the chief priests and elders], *The kingdom of God* shall be taken from you, and given to a nation bringing forth the fruits thereof.

5 Mark 1 : 14, 15. Now, after that John was put in prison, Jesus came into Galilee, preaching the gospel of *the kingdom of God*, and saying, The time is fulfilled, and *the kingdom of God* is at hand , repent ye, and believe the gospel.

6 Mark 10 : 14, 15. But when Jesus saw it [that his disciples rebuked them that brought little children unto him], he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not ; for of such is *the kingdom of God*. Verily I say unto you, Whosoever shall not receive *the kingdom of God* as a little child, he shall not enter therein.

7 Mark 12 : 34. And when Jesus saw that he [the scribe] answered discreetly, he said unto him, Thou art not far from *the kingdom of God*. And no man after that durst ask him any question.

8 Mark 15 : 43. Joseph of Arimathea, an honorable counsellor, which

also waited for *the kingdom of God*, came and went in boldly unto Pilate, and craved the body of Jesus.

9 Luke 4 : 43. And he said unto them, I must preach *the kingdom of God* to other cities also : for therefore am I sent.

10 Luke 6 : 20. And he lifted up his eyes on his disciples, and said, Blessed be ye poor ; for yours is *the kingdom of God.*

11 Luke 9 : 62. And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for *the kingdom of God.*

12 Luke 10 : 9. And heal the sick that are therein ; and say unto them, *The kingdom of God* is come nigh unto you.

13 Verse 11. Even the very dust of your city, which cleaveth on us, we do wipe off against you : notwithstanding. be ye sure of this, that *the kingdom of God* is come nigh unto you.

14 Luke 13 : 28, 29. There shall be weeping and gnashing of teeth when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in *the kingdom of God*, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in *the kingdom of God.*

15 Luke 17 : 20, 21. And when he [Christ] was demanded of the Pharisees when *the kingdom of God* should come, he answered them and said, *The kingdom of God* cometh not with observation : neither shall they say, Lo, here ! or lo, there ! for behold, *the kingdom of God* is within you.

16 Luke 18 : 16, 17. But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not ; for of such is the *kingdom of God.* Verily I say unto you, Whosoever shall not receive *the kingdom of God* as a little child, shall in no wise enter therein.

17 Verse 29. And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for *the kingdom of* God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting.

18 Luke 22 : 16. For I say unto you, I will not any more eat thereof [the passover], until it be fulfilled in *the kingdom of God.*

19 John 3 : 3. Jesus answered and said unto him [Nicodemus], Verily, verily, I say unto thee, Except a man be born again, he cannot see *the kingdom of God.*

20 Rom. 14 : 17, 18. For *the kingdom of God* is not meat and drink ; but righteousness and peace, and joy in the Holy Ghost. For he that in these things [righteousness and peace] serveth Christ, is acceptable to God and approved of men.

21 1 Cor. 4 : 20. For *the kingdom of God* is not in word, but in power.

22 1 Cor. 6 : 9—11. Know ye not that the unrighteous shall not inherit *the kingdom of God ?* Be not deceived ; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit *the kingdom of God.* And such were some of you : but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the spirit of our God.

23 1 Cor. 15 : 50. Now this I say, brethren, that flesh and blood cannot inherit *the kingdom of God ;* neither doth corruption inherit incorruption.

24 Eph. 5 : 5. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, *hath* any inheritance in *the kingdom of Christ and of God.*

25 2 Thess. 1 : 5. Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of *the kingdom of God*, for which ye also suffer.

26 Rev. 12 : 10. And I heard a loud voice saying in heaven, Now is come

salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

27 Luke 7: 28. For I say unto you, Among those that are born of women, there is not a greater prophet than John the Baptist; but he that is least in *the kingdom of God* is greater than he.

28 Luke 8: 1. And it came to pass afterward, that he went throughout every city and village, preaching and showing the glad tidings of *the kingdom of God;* and the twelve were with him.

29 Verses 9, 10. And his disciples asked him, saying, What might this parable be? And he said, Unto you it is given to know the mysteries of *the kingdom of God:* but to others in parables: that seeing they might not see, and hearing they might not understand.

30 Luke 9: 2. And he sent them [his disciples] to preach *the kingdom of God*, and to heal the sick.

31 Verse 11. And the people, when they knew it [that Christ had gone into Bethsaida], followed him: and he received them, and spake unto them of *the kingdom of God*, and healed them that had need of healing.

32 Verse 60. Jesus said unto him [a certain man], Let the dead bury their dead; but go thou and preach *the kingdom of God.*

33 Verse 62. And Jesus said unto him [another], No man having put his hand to the plough, and looking back, is fit for *the kingdom of God.*

34 Luke 13: 18—21. Then said he, Unto what is *the kingdom of God* like? and whereunto shall I resemble it? It is like a grain of mustard-seed, which a man took, and cast into his garden: and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it. And again he said, Whereunto shall I liken *the kingdom of God?* It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

35 Luke 14: 15. And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in *the kingdom of God.*

36 Luke 11: 20. But if I [Christ], with the finger of God, cast out devils, no doubt *the kingdom of God* is come upon you.

37 Luke 23: 50, 51. And, behold, there was a man named Joseph, a councillor; and he was a good man and a just (the same had not consented to the counsel and deed of them); he was of Arimathea, a city of the Jews; who also himself waited for *the kingdom of God.*

38 Luke 21: 29—33. And he spake to them a parable: Behold the fig-tree, and all the trees; when they now shoot forth, ye see, and know of your ownselves, that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that *the kingdom of God* is nigh at hand. Verily I say unto you, This generation shall not pass away till all be fulfilled. Heaven and earth shall pass away; but my words shall not pass away.

39 Luke 12: 31. But rather seek ye *the kingdom of God;* and all these things [food and raiment] shall be added unto you.

40 Luke 16: 16, 17. The law and the prophets were until John: since that time *the kingdom of God* is preached, and every man presseth into it. And it is easier for heaven and earth to pass, than one tittle of the law to fail.

41 Acts 8: 12. But when they believed Philip, preaching the things concerning *the kingdom of God*, and the name of Jesus Christ, they were baptized, both men and women.

42 Acts 28: 23. And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified *the*

kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.

Verse 31. Preaching *the kingdom of God*, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him [Paul].

Acts 1 : 3. To whom also he [Christ] showed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to *the kingdom of God*.

Acts 19 : 8. And he [Paul] went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.

Acts 14 : 22. [Paul and Barnabas] confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must, through much tribulation, enter into *the kingdom of God*.

Mark 10 : 23. And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into *the kingdom of God!*

John 3 : 5. Jesus answered, Verily, verily, I say unto thee [Nicodemus], Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God.

Col. 4 : 11. These only are my fellow-workers unto *the kingdom of God*, which have been a comfort unto me.

Matt. 21 : 31. The publicans and the harlots go into *the kingdom of God* before you.

SECTION II.

All the passages in the BIBLE *wherein the phrase* KINGDOM OF HEAVEN *occurs.*

Matt. 3 : 1, 2. In those days came John the Baptist, preaching in the wilderness of Judea. And saying, Repent ye : for the *kingdom of heaven* is at hand.

Matt. 4 : 17. From that time [when he had left Nazareth and dwelt in Capernaum after John's imprisonment], Jesus began to preach, and to say, Repent : for the *kingdom of heaven* is at hand.

Matt. 10 : 7. And as ye go [his disciples], preach, saying, *The kingdom of heaven* is at hand.

Matt. 5 : 3. Blessed are the poor in spirit : for theirs is *the kingdom of heaven*.

Verse 10. Blessed are they which are persecuted for righteousness' sake : for theirs is *the kingdom of heaven*.

Verse 19. Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in *the kingdom of heaven :* but whosoever shall do and teach them, the same shall be called great in *the kingdom of heaven*.

Verse 20. For I say unto you, That except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into *the kingdom of heaven*.

Matt. 7 : 21. Not every one that saith unto me, Lord, Lord, shall enter into *the kingdom of heaven ;* but he that doeth the will of my Father which is in heaven.

9 Matt. 8 : 11, 12. And I say unto you, That many shall come **from the east** and west, and shall sit down with Abraham, and Isaac, and **Jacob, in** *the kingdom of heaven:* but the children of *the kingdom* shall be **cast out** into outer darkness : there shall be weeping and gnashing of teeth.

10 Matt. 11 : 11, 12. Verily I say unto you, Among them that are **born of** women, there hath not risen a greater than John the Baptist : notwithstanding, he that is least in *the kingdom of heaven* is greater than he. And from the days of John the Baptist until now, *the kingdom of heaven* suffereth violence, and the violent take it by force.

11 Matt. 13 : 11. He answered, and said unto them [his disciples], Because it is given unto you to know the mysteries of *the kingdom of heaven*, but to them it is not given.

12 Verses 24, 25. Another parable put he forth unto them, saying, *The kingdom of heaven* is likened unto a man which sowed good seed in his field : but while men slept, his enemy came and sowed tares among the wheat, and went his way.

13 Verse 31. Another parable put he forth unto them, saying, *The kingdom of heaven* is like to a grain of mustard-seed, which a man took and sowed in his field.

14 Verse 33. Another parable spake he unto them ; *The kingdom of heaven* is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

15 Verses 44, 45. Again, *The kingdom of heaven* is like unto treasure hid in a field ; the which when a man hath found he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. Again, *The kingdom of heaven* is like unto a merchant-man seeking goodly pearls.

16 Verses 47, 48. Again, *The kingdom of heaven* is like unto a net that was cast into the sea, and gathered of every kind : which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

17 Verse 52. Then said he unto them, Therefore every scribe which is instructed into *the kingdom of heaven*, is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.

18 Matt. 16 : 19. And I will give unto thee [Peter] the keys of *the kingdom of heaven :* and whatsoever thou shalt bind on earth shall be bound in heaven ; and whatsoever thou shalt loose on earth shall be loosed in heaven.

19 Matt. 18 : 1—3. At the same time came the disciples unto Jesus, saying, Who is the greatest in *the kingdom of heaven* ? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into *the kingdom of heaven.*

20 Verse 23. Therefore is *the kingdom of heaven* likened unto a certain king, which would take account of his servants.

21 Matt. 20 : 1. For *the kingdom of heaven* is like unto a man that is an householder, which went out early in the morning to hire laborers into his vineyard.

22 Matt. 22 : 1—3. And Jesus answered, and spake unto them again, by parables, and said, *The kingdom of heaven* is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding ; and they would not come.

23 Matt. 23 : 13. But woe unto you, Scribes and Pharisees, hypocrites ! for ye shut up *the kingdom of heaven* against men : for ye neither go in yourselves, neither suffer ye them that are entering to go in.

24 Matt. 25 : 1. Then shall *the kingdom of heaven* be likened unto ten virgins which took their lamps, and went forth to meet the bridegroom.

Verse 14. For *the kingdom of heaven* is as a man travelling into a far country, who called his own servants, and delivered unto them his goods

SECTION III.

Those passages in the BIBLE *wherein the phrases* THE KINGDOM, A KINGDOM, EVERLASTING KINGDOM, *etc., occur.*

Dan. 7 : 27. And *the kingdom* and dominion, and the greatness of *the kingdom* under the whole heaven, shall be given to the people of the saints of the Most High, *whose kingdom* is *an everlasting kingdom*, and all dominions shall serve and obey him.

Matt. 18 : 19. When any one heareth the word of *the kingdom*, and understandeth it not, then cometh the wicked one, and casteth away that which was sown in his heart. This is he which received seed by the wayside.

Verse 38. The field is the world ; the good seed are the children of *the kingdom ;* but the tares are the children of the wicked one.

Matt. 25 : 34. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit *the kingdom* prepared for you from the foundation of the world.

Mark 11 : 10. Blessed be *the kingdom* of our father David, that cometh in the name of the Lord : hosanna in the highest.

Luke 12 : 31, 32. But rather seek ye *the kingdom* of God ; and all these things [food and raiment] shall be added unto you. Fear not, little flock ; for it is your Father's good pleasure to give you *the kingdom.*

Luke 19 : 12. He said, therefore, A certain nobleman went into a far country, to receive for himself *a kingdom*, and to return.

Luke 22 : 29. And I [Christ], appoint unto you *a kingdom*, as my Father hath appointed unto me.

John 18 : 36. Jesus answered, *My kingdom* is not of this world. If *my kingdom* were of this world, then would my servants fight, that I should not be delivered to the Jews ; but now is *my kingdom* not from hence.

1 Cor. 15 : 24. Then cometh the end when he [Christ] shall have delivered up *the kingdom* to God, even the Father : when he shall have put down all rule, and all authority, and power.

Col. 1 : 13. Who hath delivered us from the power of darkness, and hath translated us into *the kingdom* of his dear Son.

2 Tim. 4 : 18. And the Lord shall deliver me from every evil work, and will preserve me unto his *heavenly kingdom :* to whom be glory forever and ever, Amen.

Heb. 12 : 28. Wherefore, we receiving *a kingdom* which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear.

James 2 : 5. Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of *the kingdom* which he hath promised to them that love him ?

2 Pet. 1 : 11. For so an entrance shall be ministered unto you abundantly into *the everlasting kingdom* of our Lord and Saviour Jesus Christ.

Rev. 1 9. I John, who also am your brother, and companion in trib-

ulation, and in *the kingdom* and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

Rev. 11: 15. And the seventh angel sounded; and there were great voices in heaven, saying, *The kingdoms* of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign forever and ever.

SECTION IV.

Remarks on the phrases KINGDOM OF GOD, KINGDOM OF HEAVEN, *etc.*

By examining all the passages in Sections I., II. and III., of this Chapter, it will be seen,

1. That the phrases kingdom of God and kingdom of heaven are perfectly synonymous in their meaning. This is proved by the fact that they are used interchangeably by the inspired writers. That is, what is signified by one by the phrase kingdom of God, is signified by the other by the phrase kingdom of heaven. Compare Matt. 4: 17 with Mark 1: 14, 15, and Matt. 5: 3 with Luke 6: 20, and Matt. 8: 11 with Luke 13: 28, 29, and Matt. 18: 3 with Mark 10: 15.

2. The phrases, a kingdom, the kingdom, everlasting kingdom, &c., are used to signify the same as the phrases, kingdom of God, and kingdom of heaven. This is so obvious that it requires no proof.

That the phrases are used to signify the reign of the Messiah, or Gospel dispensation, is evident from the following facts:

1. This kingdom is called Christ's kingdom. Luke 22: 29, and John 18: 36. In this last text Christ says, "My kingdom is not of this world." It might not be *of this world*, and yet be *in this world*. It is a spiritual kingdom, and partakes not of the nature of any earthly kingdom ever established among men. Hence, it is not *of this world*, although it is *in this world*.

2. It is called the kingdom of God, and of heaven, because, in a primary sense, it is God's rule and reign in the earth, by the power and influence of his truth. The word kingdom signifies reign, rule, authority and power. As God reigns, rules and governs men, under the Gospel dispensation, through the instrumentality of Jesus Christ,

hence, this kingdom is called, in a secondary sense, the kingdom of Christ.

3. This kingdom is spoken of as having been, at the time of the commencement of the ministry of John the Baptist and Jesus Christ, *near at hand.* Matt. 3: 1, 2; 4: 17, and Mark 1: 14. 15. It was not, therefore, a great way off, nor in the future and invisible world; but it was about to be established in the earth, in accordance with the prediction of the prophet Daniel. See Daniel 2: 44.

4. It is spoken of as having, in the days of Christ and his apostles, *come nigh unto the people.* Luke 10: 9, 11.

5. Persons are spoken of as being *not far from the kingdom of God.* Mark 12: 34.

6. It is spoken of as having actually come to the people in the days of Jesus Christ. Matt. 12: 28; Luke 17: 21, and 11: 20.

7. Persons are spoken of as pressing into, entering into, and as actually being in this kingdom. Matt. 5: 3, 10, and 23: 13; Luke 6: 20, and 16: 16; Col. 1: 13; Heb. 12: 28, and Rev. 1: 9. All of these persons were alive and on the earth. Hence, this kingdom must have been in this world.

8. Food and raiment are promised to individuals after they have entered into this kingdom.. Matt. 6: 33; Luke 12: 31. And persons are spoken of as eating bread in the kingdom of God. Luke 14: 15. But, certainly, food and clothing will not be needed in the resurrection world, nor will bread be partaken of there.

9. People are spoken of as coming from the east, and from the west, from the north, and from the south, and sitting down in the kingdom of God. Luke 13: 29; Matt. 8: 11. But, surely, this is not to take place in the future world. Dr. Whitby says on these texts, "To lie down with Abraham, Isaac and Jacob. in the kingdom of heaven, *doth not signify to enjoy everlasting happiness* in heaven with them, but only to *become the sons of Abraham* by faith, Gal. 3: 7, and so to be blessed with faithful Abraham, verse 9, to have the blessing of Abraham coming on them, that they may receive the promise of the Spirit, verse 14, through faith in Christ, to be the seed of Abraham and heirs according to the promise, verse 29, viz., the promise made to Abraham, Gen. 12: 3, renewed to Isaac, Gen. 26: 4, and confirmed to Jacob, Gen. 28 14, and to be according to Isaac, the children of promise, Gal. 4

28. This, says Christ, shall be the blessing of the believing Gentiles; they shall be sons of Abraham, and heirs of the promises made to the patriarchs, and mentioned by all the holy prophets of the Old Testament; whereas, the unbelieving Jews, wanting the faith of Abraham, shall be deprived of the blessings promised to his seed; for they who seek to enter, and shall not be able, because the Master has shut to his door, Luke 13: 24, 25, are those Jews who sought for righteousness by the works of the law and not by faith, and, therefore, found it not, Rom. 9: 31, 32, and 6: 7, who entered not into the rest prepared for them, by reason of their unbelief, Heb. 3: 18, 19; 4: 2, and 5: 8, from whom the kingdom of God was taken away, Matt. 21: 43."

10. It is said of this kingdom, that it should be taken from the Jews and given to a nation bringing forth the fruits thereof. Matt. 21: 43. The blessings and privileges of the Messiah's reign, or the Gospel dispensation, were designed for the Jews; but they rejected their Messiah, judged themselves "unworthy of everlasting life, and, lo," the apostles "turned to the Gentiles."

11. It is said of the children of this kingdom, that they should be cast out of it. Luke 13: 28, and Matt. 8: 12. But is it to be believed that the children of the kingdom of immortal glory and blessedness are to be cast out?

12. It is represented that the commandments of God are to be kept, and broken, and taught in this kingdom. Matt. 5: 19. But, certainly, we are not to understand that these things are to take place in another world!

13. This kingdom is compared to a man who sowed good seed in his field, but, while men slept, his enemy came and sowed tares. Matt. 13: 24—30. But is the kingdom of immortal glory a place where good and bad seed will be sown? and where tares will grow amongst the wheat? It is compared to a grain of mustard seed, which a man took and sowed in his field, which grew and became a great tree, so that the fowls of the air lodged in its branches. Matt. 13: 31, 32, and Luke 13: 18. Also to leaven, which a woman took and hid in three measures of meal, until the whole was leavened. Matt. 13: 33. These comparisons were designed to illustrate the growth, and progress, and spread, and extension, of this kingdom. If we understand it of a kingdom in another world, we can see no propriety in these comparisons; but if we understand

it of Christ's kingdom on earth, all is plain and easy of comprehension. Again, it is likened unto a net which was cast into the sea, and gathered fishes of every kind, both good and bad. Matt. 13: 47, 48. But who believes that both good and bad men, as such, are to be gathered into God's kingdom in another world? It is also likened to a householder, who went to hire laborers in his vineyard, Matt. 20: 1; to a king which made a marriage for his son, Matt. 22: 2, 3, and to ten virgins, five of whom were wise and five foolish, Matt. 25: 1. But, certainly, we are not to suppose that anything like vineyards, or laborers in vineyards, will exist in the immortal world! Nor that weddings will take place there, nor that one-half of the inhabitants of heaven will be wise, and the other half fools!

14. It is said of Christ, that he should gather out of his kingdom all things that offended, and those that did iniquity, Matt. 13: 41. But who believes that offences will be committed, or that iniquity will be practised in the spiritual kingdom on high?

15. Christ assured his disciples that some of them would live to see the kingdom of God come with power: Mark 9: 1; Luke 21: 31. We here remark that the kingdom of God commenced when John and Christ commenced their ministry: but it existed only in its incipient stages. It was not fully and permanently established in the world until the power of the holy people was scattered, and the city and temple of Jerusalem was destroyed. Like the grain of mustard seed, it was to spring forth and grow until it should extend itself so as to afford protection and shelter to all who became its subjects. And it is to continue to increase and extend, until, like the leaven which a woman hid in three measures of meal, the whole mass of mankind are to be leavened by its influence.

16. This kingdom is never defined, by the inspired writers, to signify the kingdom of immortal glory. It will not be disputed that Jesus Christ and Paul understood all about this kingdom. Let us see, then, how they define it. In Luke 17: 20, 21, we read as follows, "And when he [Christ] was demanded of the Pharisees when the kingdom of God should come, he answered them and said, The kingdom of God *cometh*" [here we see it was something which was *coming to the people*, not something which they were going to]. "The kingdom of God cometh not with *observation*" [that is, it cannot be seen, it is spiritual]; "neither shall they say,

Lo here, or Lo there" [that is, it is not located in any particular place], "for, behold, the kingdom of God *is within you.*" In Romans 14: 17, Paul says, "For the kingdom of God *is not meat and drink;* but *righteousness* and *peace*, and *joy* in the Holy Ghost." Here the apostle tells us what it is not, and also what it is. It is not anything which can be ate or drank; but it is righteousness, peace and joy. It matters not, then, whether it is above or below, east, west, north or south; in this world, or another; in time, or in eternity; wherever you find righteousness, peace and joy, there is the kingdom of God.

17. This kingdom cannot be inherited nor enjoyed by the unrighteous, nor by fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners. 1 Cor. 6: 9, 10. None of these characters, as such, can possibly enjoy this kingdom; for they are destitute of righteousness, and this kingdom is a kingdom of righteousness. They are destitute of peace, and this kingdom is a kingdom of peace. They are destitute of joy, and this kingdom is a kingdom of joy. But thousands of these characters have been cleansed from their filthiness, and have entered into the enjoyment of this kingdom. In verse 11, the apostle says, "And *such were some of you:* but ye are washed, ye are sanctified," &c.

18. No man can enjoy this kingdom until he is made acquainted with, and believes understandingly, the truths of the Gospel. Jesus says, John 3: 3, "Except a man be born again, he cannot see the kingdom of God." The phrase, "born again," was one in common use, among the Jews, to signify conversion from error to truth. It was used in the same sense by our Lord. Unless, therefore, those who are in error are converted from their errors, both of belief and practice, they cannot enter into the enjoyment of this kingdom, for it is a kingdom of truth.

19. This kingdom, or reign of Christ, is finally to end. But not until Christ has brought all intelligent creatures to bow the knee to him, and to confess him Lord. Not until he has subdued and reconciled all things to God. Eph. 1: 9, 10; Phil. 2: 9—11; Col 1: 19, 20. And in 1 Cor. 15: 24, Paul says, "*Then* cometh the *end*, when he shall have delivered up *the kingdom* to God, even the Father." If the reader will consult the whole of the fifteenth

chapter of 1st Corinthians, he will see that this delivering up of the kingdom is not to take place until after the resurrection of all the dead from corruption, weakness and dishonor, to incorruption, power and glory, and the change of all the living from mortal to immortality. Death is to be annihilated and swallowed up in victory; and his sting, which is sin, is to be destroyed. Christ himself is to become subject to God, and God is to become all in all.

CHAPTER XVI.

THE SCRIPTURE USAGE OF THE PHRASE ETERNAL LIFE, ETC.

SECTION I.

All the passages in the BIBLE *wherein the phrase* ETERNAL LIFE *occurs*

Matt. 19: 16. And behold, one came and said unto him, Good Master, what good thing shall I do, that I may have *eternal life?*

Mark 10: 17. And, when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit *eternal life?*

Luke 10: 25. And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit *eternal life?*

Luke 18: 18. And a certain ruler asked him, saying, Good Master, what shall I do to inherit *eternal life?*

Matt. 25: 46. And these shall go away into everlasting punishment: but the righteous into *life eternal.*

Mark 10: 30. But he [that hath left father, mother, wife, children, &c.] shall receive an hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come, *eternal life.*

John 3: 15. That whosoever believeth in him [the Son of Man], should not perish, but have *eternal life.*

John 4: 36. And he that reapeth receiveth wages, and gathereth fruit unto *eternal life;* that both he that soweth and he that reapeth may rejoice together.

John 5: 39. Search the Scriptures; for in them ye think ye have *eternal life:* and they are they which testify of me.

John 6: 54. Whoso eateth my flesh, and drinketh my blood, hath *eternal life;* and I will raise him up at the last day.

Verse 68. Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of *eternal life.*

John 10: 28. And I give unto them [Christ's sheep] *eternal life;* and they shall never perish, neither shall any pluck them out of my hand.

John 12 : 25. He that loveth his life shall lose it ; and he that hateth his life in this world, shall keep it unto *life eternal.*

John 17 : 2, 3. As thou hast given him [Christ] power over all flesh, that he should give *eternal life* to as many as thou hast given him. And this is *life eternal*, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

Acts 13 : 48. And when the Gentiles heard this, they were glad, and glorified the word of the Lord : and as many as were ordained to *eternal life*, believed.

Rom. 2 : 7. To them who, by patient continuance in well-doing, seek for glory, and honor, and immortality ; *eternal life.*

Rom 5 : 21. That as sin hath reigned unto death, even so might grace reign through righteousness unto *eternal life*, by Jesus Christ our Lord.

Rom. 6 : 23. For the wages of sin is death : but the gift of God is *eternal life*, through Jesus Christ our Lord.

1 Tim. 6 : 12. Fight the good fight of faith, lay hold on *eternal life*, whereunto thou art also called, and hast professed a good profession before many witnesses.

Titus 1 : 2. In hope of *eternal life*, which God, that cannot lie, promised before the world began.

Titus 3 : 7. That being justified by his grace, we should be made heirs according to the hope of *eternal life.*

1 John 1 : 2. For the life was manifested, and we have seen it, and bear witness, and show unto you that *eternal life* which was with the Father, and was manifested unto us.

1 John 2 : 25. And this is the promise that he hath promised us, even *eternal life.*

1 John 3 : 15. Whosoever hateth his brother, is a murderer : and ye know that no murderer hath *eternal life* abiding in him.

1 John 5 : 11. And this is the record that God hath given to us *eternal life ;* and this life is in his Son.

Verse 13. These things have I written unto you that believe on the name of the Son of God ; that ye may know that ye have *eternal life*, and that ye may believe on the name of the Son of God.

Verse 20. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true ; and we are in him that is true, even in his Son Jesus Christ. This is the true God, and *eternal life.*

Jude 1 : 21. Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto *eternal life.*

SECTION II.

All the passages in the BIBLE *in which the phrase* EVERLASTING LIFE *occurs.*

Dan. 12 : 2. And many of them that sleep in the dust of the earth shall awake, some to *everlasting life*, and some to shame and everlasting contempt.

Matt. 19 : 29. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred-fold, and shall inherit *everlasting life.*

Luke 18 : 30. Who shall receive manifold more in this present time, and in the world to come *life everlasting.*

John 3 : 16. For God so loved the world that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have *everlasting life.*

John 4 : 14. But whosoever drinketh of the water that I shall give him, shall never thirst ; but the water that I shall give him, shall be in him a well of water springing up into *everlasting life*

John 5 : 24. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath *everlasting life*, and shall not come into condemnation ; but is passed from death unto life.

John 6 : 27. Labor not for the meat which perisheth, but for the meat which endureth unto *everlasting life*, which the Son of Man shall give unto you : for him hath God the Father sealed.

Verse 40. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have *everlasting life :* and I will raise him up at the last day.

Verse 47. Verily, verily, I say unto you, He that believeth on me hath *everlasting life.*

John 12 : 50. And I know that his commandment is *life everlasting :* whatsoever I speak, therefore, even as the Father said unto me, so I speak.

Acts 13 : 46. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you ; but seeing ye put it from you, and judge yourselves unworthy of *everlasting life*, lo, we turn to the Gentiles.

Rom. 6 : 22. But now, being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end *everlasting life.*

Gal. 6 : 8. For he that soweth to his flesh, shall of the flesh reap corruption : but he that soweth to the Spirit, shall of the Spirit reap *life everlasting.*

1 Tim. 1 : 16. Howbeit, for this cause I obtained mercy, that in me first Jesus Christ might show forth all long-suffering, for a pattern to them which should hereafter believe on him to *life everlasting.*

SECTION III.

Remarks on the phrases ETERNAL *and* EVERLASTING LIFE.

If the reader will carefully examine the first and second Sections of this Chapter, he will see that the phrases eternal life and everlasting life are perfectly synonymous. This is evident from the fact that the original phrase is the same, whether it is translated eternal or everlasting life ; and, also, from the fact that in those passages where the phrase eternal life occurs, in the parallel passages the phrase everlasting life is used to signify the same thing. Compare Mark 10 : 30 with Luke 18 : 30, and John 3 : 15 with John 3 : 16, and John 5 : 24 with John 6 : 54.

The phrase "eternal life" does not occur in the Old Testament.

It occurs in the New Testament twenty-nine times, and is generally, if not in all cases, used to signify the moral life imparted by the Gospel. The phrase everlasting life occurs but once in the Old Testament, Dan. 12: 2. In the New, it occurs thirteen times. It is used, as we have seen, to signify the same as the phrase eternal life. It has been supposed that these phrases are used to signify a life to be enjoyed in a future state of existence. The only thing which makes this opinion appear at all plausible is the fact that this life is spoken of as something to be enjoyed in the world to come. See Mark 10: 30, and Luke 18· 30. But we remark that in these texts the word which is rendered *world* is *aion;* a word which signifies an age or dispensation. And the phrase "aion to come" is used in the New Testament to signify the reign of the Messiah, or Gospel dispensation. Adam Clarke says, "*Olam ha-bo, the world to come,* is a constant phrase for the times of the Messiah in the Jewish writers." The following facts will show what is the obvious meaning of the phrases, and that the meaning of them is generally misunderstood.

1. Not one of the scripture writers has ever defined these phrases to signify a life to be enjoyed in a future state of existence.

2. Jesus Christ defines eternal life to consist in a knowledge of God, and of Jesus whom he hath sent, John 17: 3. Of course, those who by the Gospel are made acquainted with God and Jesus Christ, are in the possession of eternal life. It is certainly fair to allow Jesus to define his own terms and phrases. He certainly knew what was meant by eternal life, and if he was correct in his definition of it, the common opinion of it must be erroneous. We choose to abide by the testimony of Jesus, and to reject the authority of all uninspired men when it comes in contact with that testimony.

3. Persons are frequently spoken of in the New Testament as being in the possession of eternal life. John 6: 54; 10: 28; 1 John 5: 11, 13; John 5: 24; 6: 47; Rom. 6: 22.

4. In 1 John 3: 15, it is said, that "no murderer hath eternal life abiding in him." This certainly implies that men may have the life abiding in them.

5. The words eternal and everlasting are applied to this life, not to express the duration of it, but to express the kind or quality of it. This life is called eternal for the following reasons: 1. To distinguish it from the life enjoyed by those living under the Legal

dispensation. That is never called eternal or everlasting life. We have seen that the phrase eternal life does not occur in the Old Testament. The phrase everlasting life occurs but once, Dan. 12: 2, and we have shown, in our examination of that text, that it is used with reference to the life imparted by the Gospel. 2. Because those who are in the possession of this life enjoy it *continually*, *unceasingly*, *uninterruptedly* and *perpetually*. One definition of the word rendered eternal is *perpetual*. 3. Because it is a life to be enjoyed in the "everlasting kingdom of our Lord Jesus Christ." Christ's kingdom is called everlasting, yet it is to come to an end. "*Then* cometh the *end*, when he shall have delivered up the kingdom to God, even the Father," 1 Cor. 15: 24—28. 4. Because it is a life to be enjoyed under the dispensation of the "everlasting Gospel." The Gospel is called everlasting, Rev. 14: 6, yet no one supposes it will be preached throughout the endless ages of eternity 5. Because it is a life imparted by that Gospel which brings "life and immortality to light." The believer in this Gospel lives in the constant enjoyment of a hope "full of immortality," and in the perpetual anticipation of an inheritance "incorruptible, undefiled, and that fadeth not away."

CHAPTER XVII

BIBLE DOCTRINE OF SALVATION AND DAMNATION.

SECTION I.

All the passages in the NEW TESTAMENT *wherein the words* SAVE, SAVED *and* SALVATION *occur, and which relate to Gospel Salvation.*

SAVE. — Matt. 1 : 21. And she shall bring forth a son, and thou shalt call his name Jesus ; for he shall *save* his people from their sins.

Luke 19 : 10. For the Son of Man is come to seek and *to save* that which was lost.

Matt. 18 : 11. For the Son of Man is come *to save* that which was lost.

Luke 9 : 56. For the Son of Man is not come to destroy men's lives, but *to save* them.

John 12 : 47. And if any man hear my words, and believe not, I judge him not ; for I came not to judge the world, but *to save* the world.

Rom. 11 : 14. If by any means I may provoke to emulation them which are my flesh, and might *save* some of them.

1 Cor. 1 : 21. For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching *to save* them that believe.

1 Cor. 7 : 16. For what knowest thou, O wife, whether thou shalt *save* thy husband ? or how knowest thou, O man, whether thou shalt *save* thy wife ?

1 Tim. 1 : 15. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world *to save* sinners ; of whom I am chief.

1 Tim. 4 : 16. Take heed unto thyself, and unto the doctrine ; continue in them ; for in doing this thou shalt both *save* thyself and them that hear thee.

Heb. 7 : 25. Wherefore he is able also *to save* them to the uttermost,

that come unto God by him, seeing he ever liveth to make intercession for them.

James 1 : 21. Wherefore lay apart all filthiness, and superfluity of naughtiness, and receive with meekness the engrafted word, which is able *to save* your souls.

James 2 : 14. What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith *save* him?

James 5 : 20. Let him know, that he which converteth the sinner from the error of his way, *shall save* a soul from death, and shall hide a multitude of sins.

Jude 1 : 23. And others *save* with fear, pulling them out of the fire; hating even the garment spotted by the flesh.

SAVED. — Matt. 19 : 25. When his disciples heard it [*that it was hard for a rich man to enter the kingdom of heaven*], they were exceedingly amazed, saying, Who then *can be saved?*

Matt. 27 : 42. He *saved* others, himself he cannot save. If he be the king of Israel, let him now come down from the cross, and we will believe him.

Mark 10 : 25, 26. It is easier for a camel [*cable*] to go through the eye of a needle, than for a rich man to enter into the kingdom of God. And they were astonished out of measure, saying among themselves, Who then *can be saved?*

Luke 18 : 25, 26. For it is easier for a camel [*cable*] to go through a needle's eye, than for a rich man to enter into the kingdom of God. And they that heard it, said, Who then *can be saved?*

Luke 23 : 35. And the people stood beholding : and the rulers also with them derided him, saying, He *saved* others; let him save himself, if he be Christ, the chosen of God.

Luke 7 : 50. And he [*Christ*] said to the woman, Thy faith *hath saved* thee : go in peace.

Luke 8 : 12. Those by the way-side are they that hear : then cometh the devil, and taketh away the word out of their hearts, lest they should believe and *be saved.*

Luke 13 : 23, 24. Then said one unto him, Lord, are there few that *be saved?* And he said unto them, Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able.

John 3 : 17. For God sent not his Son into the world to condemn the world; but that the world, through him, *might be saved.*

John 5 : 34. But I receive not testimony from man : but these things I say, that ye *might be saved.*

Acts 2 : 47. [*All the believers*] praising God, and having favor with all the people. And the Lord added to the church daily such as *should be saved.*

Acts 5 : 12. Neither is there salvation in any other : for there is none other name under heaven given among men, whereby we *must be saved.*

Acts 15 : 1. And certain men which came down from Judea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot *be saved.*

Acts 16 : 30, 31. And brought them out, and said, Sirs, what must I do *to be saved?* And they [*apostles*] said, Believe on the Lord Jesus Christ, and thou *shalt be saved,* and thy house.

Rom. 8 : 24. For we *are saved* by hope. But hope that is seen is not hope; for what a man seeth, why doth he yet hope for?

Rom. 10 : 1. Brethren, my heart's desire and prayer to God for Israel is that they *might be saved.*

1 Cor. 1 : 18. For the preaching of the cross is to them that perish foolishness ; but unto us which *are saved* it is the power of God.

1 Cor. 5 : 5. To deliver such an one unto Satan for the destruction of the flesh, that the spirit *may be saved* in the day of the Lord Jesus.

1 Cor. 10 : 33. Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they *may be saved.*

1 Cor. 15 : 2. By which also ye *are saved,* if ye keep in memory what I preached unto you, unless ye have believed in vain.

2 Cor. 2 : 15. For we are unto God a sweet savor of Christ in them that *are saved,* and in them that perish.

Eph. 2 : 5. Even when we were dead in sins, hath quickened us together with Christ (by grace ye *are saved*).

Verse 8. For by grace *are ye saved,* through faith ; and that not of yourselves : it is the gift of God.

1 Thess. 2 : 16. Forbidding us to speak to the Gentiles that they *might be saved,* to fill up their sins always : for the wrath is come upon them to the uttermost.

2 Thess. 2 : 10. And with all deceivableness of righteousness in them that perish ; because they received not the love of the truth, that they *might be saved.*

1 Tim. 2 : 4. Who will have all men *to be saved,* and to come unto the knowledge of the truth.

Titus 3 : 5. Not by works of righteousness which we have done, but according to his mercy he *saved* us by the washing of regeneration, and renewing of the Holy Ghost.

1 Peter 4 : 18. And if the righteous *scarcely be saved,* where shall the ungodly and the sinner appear ?

Rev. 21 : 24. And the nations of them which *are saved,* shall walk in the light of it [*the holy city*] ; and the kings of the earth do bring their glory and honor into it.

2 Tim. 1 : 9. Who *hath saved* us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus, before the world began.

Mark 16 : 16. He that believeth, and is baptized, *shall be saved ;* but he that believeth not shall be damned.

John 10 : 9. I am the door ; by me if any man enter in he *shall be saved,* and shall go in and out, and find pasture.

Acts 2 : 21. And it shall come to pass, that whosoever shall call on the name of the Lord, *shall be saved.*

Acts 11 : 14. Who [Peter] shall tell thee words, whereby thou and all thy house *shall be saved.*

Acts 15 : 11. But we believe, that through the grace of the Lord Jesus Christ, we *shall be saved,* even as they.

Rom. 5 : 9, 10. Much more, then, being now justified by his blood, we *shall be saved* from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son ; much more, being reconciled, we *shall be saved* by his life.

Rom. 9 : 27. Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant *shall be saved.*

Rom. 10 : 9. That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou *shalt be saved.*

Verse 13. For whosoever shall call upon the name of the Lord *shall be saved.*

Rom. 11 : 26. And so all Israel *shall be saved:* as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.

1 Cor. 3 : 15. If any man's work shall be burned, he shall suffer loss but he himself *shall be saved;* yet so as by fire.

SALVATION. — Luke 1 : 76, 77. And thou, child [John], shalt be called The Prophet of the Highest ; for thou shalt go before the face of the Lord, to prepare his ways ; to give knowledge of *salvation* unto his people, by the remission of their sins.

Luke 3 . 6. And all flesh shall see *the salvation* of God

Luke 19 : 9. And Jesus said unto him [*Zaccheus*], This day *is salvation* come to this house, forasmuch as he also is a son of Abraham.

John 4 : 22. Ye [Samaritans] worship ye know not what ; we know what we worship, for *salvation* is of the Jews.

Acts 4 : 12. Neither is there *salvation* in any other : for there is none other name under heaven given among men, whereby we must be saved.

Acts 13 : 26. Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of *this salvation* sent.

Verse 47. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be *for salvation* unto the ends of the earth.

Acts 16 : 17. The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which show unto us the *way of salvation.*

Acts 28 : 28. Be it known, therefore, unto you, that *the salvation* of God is sent unto the Gentiles, and that they will hear it.

Rom. 1 : 16. For I am not ashamed of the Gospel of Christ ; for it is the power of God *unto salvation* to every one that believeth ; to the Jew first, and also to the Greek.

Rom. 10 : 10. For with the heart man believeth unto righteousness, and with the mouth confession is made *unto salvation.*

Rom. 11 : 11. I say, then, Have they [Israel] stumbled, that they should fall ? God forbid : but rather through their fall *salvation is come* unto the Gentiles, for to provoke them to jealousy.

Rom. 12 : 11. And that, knowing the time, that now it is high time to awake out of sleep : for now is *our salvation* nearer than when we believed.

2 Cor. 1 : 6. And whether we be afflicted, it is for your consolation and *salvation,* which is effectual in the enduring of the same sufferings which we also suffer ; or whether we be comforted, it is for your consolation and *salvation.*

2 Cor. 6 : 2. For he saith, I have heard thee in a time accepted, and in the day of *salvation* have I succored thee : behold, now is the day of *salvation.*

2 Cor. 7 : 10. For godly sorrow worketh repentance *to salvation* not to be repented of : but the sorrow of the world worketh death.

Eph. 1 : 13. In whom ye also trusted, after that ye heard the word of truth, the gospel of your *salvation ;* in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise.

Eph. 6 : 17. And take the helmet of *salvation,* and the sword of the Spirit, which is the word of God.

Phil. 1 : 28. And in nothing terrified by your adversaries ; which is to them an evident token of perdition, but to you of *salvation,* and that of God

Phil. 2: 12, 13. Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out *your own salvation* with fear and trembling: for it is God which worketh in you, both to will and to do of his good pleasure.

1 Thess. 5: 8, 9. But let us who are of the day, be sober, putting on the breast-plate of faith and love; and for an helmet the hope of *salvation:* for God hath not appointed us to wrath, but to obtain *salvation* by our Lord Jesus Christ.

2 Thess. 2: 13. But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath, from the beginning, chosen you *to salvation* through sanctification of the Spirit, and belief of the truth.

2 Tim. 2: 10. Therefore I endure all things for the elect's sake, that they may also obtain *the salvation* which is in Christ Jesus with eternal glory.

2 Tim. 3: 15. And that from a child thou hast known the holy Scriptures, which are able to make thee wise *unto salvation*, through faith which is in Christ Jesus.

Titus 2: 11. For the grace of God, that *bringeth salvation*, hath appeared to all men.

Heb. 1: 14. Are they [*the angels*] not all ministering spirits, sent forth to minister for them who shall be heirs of *salvation?*

Heb. 2: 3. How shall we escape, if we neglect so *great salvation;* which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?

Verse 10. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of *their salvation* perfect through suffering.

Heb. 5: 9. And being made perfect, he became the Author of *eternal salvation* unto all them that obey him.

Heb. 6: 9. But, beloved, we are persuaded better things of you, and things that accompany *salvation*, though we thus speak.

Heb. 9: 28. So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin, *unto salvation.*

1 Peter 1: 5. Who are kept by the power of God through faith *unto salvation*, ready to be revealed in the last time.

Verses 9, 10. Receiving the end of your faith, even *the salvation* of your souls. Of *which salvation* the prophets have inquired, and searched diligently, who prophesied of the grace that should come unto you.

2 Pet. 3: 15. And account that the long-suffering of our Lord *is salvation.*

Jude 1: 3. Beloved, when I gave all diligence to write unto you of *the common salvation.*

Rev. 7: 10; 19: 1, and 12: 10.

SECTION II.

Those passages in the NEW TESTAMENT *where the words* DAMNATION, DAMNED, CONDEMNATION, CONDEMNED, *&c., occur.*

DAMNATION.—Matt. 23: 14. Woe unto you, Scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the *greater damnation*

Verse 33. Ye serpents, ye generation of vipers! how can ye escape *the damnation* of hell? [*Gehenna.*]

Luke 20: 47. Which [*Scribes*] devour widows' houses, and for a shew make long prayers: the same shall receive *greater damnation.*

Mark 12: 40. Which devour widows' houses and for a pretence make long prayers: these shall receive *greater damnation.*

Mark 3: 29. But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of *eternal damnation.*

John 5: 29. And shall come forth; they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of *damnation.*

Rom. 3: 8. And not rather (as we be slanderously reported, and as some affirm that we say), Let us do evil that good may come? *whose damnation* is just.

Rom. 13: 2. Whosoever, therefore, resisteth the power, resisteth the ordinance of God; and they that resist, shall receive to themselves *damnation.*

1 Cor. 11: 29. For he that eateth and drinketh unworthily, eateth and drinketh *damnation* to himself, not discerning the Lord's body.

1 Tim. 5: 12. Having *damnation*, because they have cast off their first faith.

2 Peter 2: 3. And through covetousness shall they [*false teachers*], with feigned words, make merchandise of you: whose judgment now of a long time lingereth not, and their *damnation* slumbereth not.

DAMNED.—Mark 16: 16. He that believeth, and is baptized, shall be saved: but he that believeth not *shall be damned.*

Rom. 14: 23. And he that doubteth *is damned* if he eat, because he eateth not of faith: for whatsoever is not of faith, is sin.

2 Thess. 2: 11, 12. And for this cause [*rejecting the truth*] God shall send them strong delusions, that they should believe a lie; that they all *might be damned* who believed not the truth, but had pleasure in unrighteousness.

CONDEMNATION.—John 3: 16—19. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life For God sent not his Son into the world *to condemn* the world; but that the world through him might be saved. He that believeth on him *is not condemned:* but he that believeth not *is condemned* already; because he hath not believed in the name of the only begotten Son of God. And this is *the condemnation*, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

John 5: 24. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into *condemnation;* but is passed from death unto life.

Rom. 5: 16. And not as it was by one that sinned, so is the gift: for the judgment was by one *to condemnation;* but the free gift is of many offences unto justification.

Verse 18. Therefore, as by the offence of one, judgment came upon all men *to condemnation;* even so by the righteousness of one, the free gift came upon all men unto justification of life.

Rom. 8: 1—3. There is therefore now *no condemnation* to them which are in Christ Jesus, who walk not after the flesh, but after the spirit. For the law of the spirit of life in Christ Jesus hath made me free from the law

of sin and death. For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, *condemned sin* in the flesh.

1 Cor. 11 : 32—34. But when we are judged, we are chastened of the Lord, that we should not *be condemned* with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home ; that ye come not together *unto condemnation*. And the rest will I set in order when I come.

2 Cor. 3 : 9. For if the ministration of *condemnation* be glory, much more doth the ministration of righteousness exceed in glory.

1 Tim. 3 : 6. Not a novice, lest, being lifted up with pride, he fall *into the condemnation* of the devil.

James 3 : 1. My brethren, be not many masters, knowing that we shall receive the *greater condemnation*.

James 5 : 12. But let your yea be yea ; and your nay, nay ; lest ye fall into *condemnation*.

Jude 1 : 4. For there are certain men crept in unawares, who were before of old ordained to *this condemnation*, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

Luke 6 : 37. Judge not, and ye shall not be judged : condemn not, and ye shall not *be condemned :* forgive and ye shall be forgiven.

John 8 : 10, 11. When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers ? hath no man *condemned* thee ? She said, No man, Lord. And Jesus said unto her, Neither do I *condemn thee :* go, and sin no more.

Titus 3 : 10, 11. A man that is an heretic, after the first and second admonition, reject ; knowing that he that is such is subverted, and sinneth, *being condemned* of himself.

2 Peter 2 : 6. And turning the cities of Sodom and Gomorrah into ashes, *condemned them* with an overthrow, making them an ensample unto those that after should live ungodly.

SECTION III.

Remarks on the Bible doctrine of Salvation and Damnation.

These remarks are designed to show the contrast between the opinions of men on this subject, and the plain teachings of the Bible. 1. We will speak of salvation. 2. Of damnation.

I. Of Salvation.—The common opinion on this subject is, first, That Jesus Christ came to this world to save mankind in another ; second, That the salvation of the Gospel consists in being saved from the penalty of God's law ; from deserved punishment ; and from an endless hell, or place of misery, in a future state of existence. But to all of these opinions we oppose the following objections, viz.

1. It is nowhere said, in the Bible, that Jesus Christ came to this world to save mankind in another. On the contrary, he him-

self says, that he came "to *seek* and to *save* that which *was lost*." Luke 19: 10; Matt. 18: 11. Not that which was in danger of being lost, nor that which was liable to be lost, but that which was already lost. In Luke 4: 18, 19, he tells us that he came to 'preach the Gospel to the poor; to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.' He also affirms that he came to do the will of God, John 6: 38; and to bear witness to the truth, John 18: 37. But he nowhere informs us that he came to save any man from any danger to which he was exposed in another world.

2. The Bible nowhere informs us that salvation consists in being saved from the penalty of God's law, nor from deserved punishment, nor from a place of endless misery. On the contrary, the salvation of the gospel consists in being saved from darkness, from unbelief, from sin and all its attendant evil consequences. John 12: 46, "I am come a light into the world, that whosoever believeth on me should not *abide in darkness*." Gal. 1: 4, "Who gave himself for our sins, that he might deliver us from *this present evil world*, according to the will of God and our Father." Titus 2: 14, "Who gave himself for us, that he might redeem us *from all iniquity*, and purify unto himself a peculiar people, zealous of good works." Matt. 1: 21, "Thou shalt call his name Jesus; for he shall save his people *from their sins*."

As mankind have mistaken the nature of salvation, so they have been mistaken in regard to the means by which it is effected. It has been supposed that this salvation is effected by Christ's suffering the penalty due to the sinner, and bearing in his own person the punishment which the guilty only were deserving of. But where could mankind learn such opinions? Certainly not from the Bible; for that nowhere informs us that Jesus suffered the penalty of any law of God whatever; nor that he suffered any punishment which was due to our sins. That Jesus suffered in consequence of our sins is undoubtedly true. But how this could exonerate us from blame, or clear us from guilt, is more than any rational man can possibly understand. How, then, is this salvation effected? Answer, by simply believing the truth. Mankind, in consequence of sin, have become "alienated from the life of God, through the *ignorance* which is in them" Eph. 4: 18. They are lost in the labyrinths of

sin and transgression. Luke 19: 10. They are ignorant of God, of his character, and of his purposes concerning the final destiny of the human race. 1 Cor. 1: 21. Jesus came with a message of love, of grace, and of salvation. He came to reveal the true character of God, and to make known his purposes. He came to bear witness to the truth. By believing this truth we exercise a faith which "works by love and purifies the heart," Gal. 5: 6; and we have a hope imparted to us, which enables us to "purify ourselves, even as God is pure." 1 John 3: 3. By believing this truth we come into the possession of a true knowledge of God, "whom to know is life eternal." John 17: 3. Jesus came to preach the Gospel, and those who believe this Gospel find it to be the "*power of God unto salvation.*" Rom. 1: 16. To be saved, is to be redeemed from the bondage of sin, to be born again, and to be made free. All this is effected by the moral power and influence of divine truth. Hence, says our Saviour, John 8: 32, "Ye shall know the truth, and the *truth* shall make you *free.*" Hence, Jesus prayed for his disciples, John 17: 17, "Sanctify them through thy *truth:* thy word is truth." John 17: 19, "And for their sakes I sanctify myself, that they also might be sanctified *through the truth.*" We learn from this that even sanctification is produced by the influence of truth upon the hearts and minds of the children of men. 1 Peter 1: 22, 23, "Seeing ye have *purified* your souls *in obeying the truth* through the Spirit unto unfeigned love of the brethren, see that ye love one another, with a pure heart fervently: being *born again*, not of corruptible seed, but of incorruptible, *by the word of God*, which liveth and abideth forever." 1 John 5: 1, "Whosoever *believeth* that Jesus is the Christ, *is born of God.*"

As mankind have been mistaken in regard to the nature of salvation, and in relation to the means by which it is effected, so they have been mistaken in regard to its extent. It has been generally supposed that this salvation will be confined to a very few. But the Bible informs us that Jesus came to save the world, John 3: 17; and he is repeatedly and expressly called the "Saviour of the world." Of God it is said, 1 Tim. 4: 10, "Who is the Saviour of all men, especially of those that believe." And it is said of him, 1 Tim. 2: 4, "Who will have all men to be saved, and to come unto the knowledge of the truth." We have seen that there is a moral power in *truth, which renders* it capable of saving all who believe it. When,

therefore, God's will is accomplished, and all men are brought to the knowledge of the truth, all men will be saved. Jesus says, in John 6 : 45, "It is written in the prophets, And they shall be all taught of God. Every man, therefore, that hath heard, and hath learned of the Father, cometh unto me." When all are taught of God, all will be taught the truth; even that truth which maketh free; and all will be saved by its mighty power.

But, although God is the prospective Saviour of all men, yet he is the special Saviour of those that believe now. The difference between the believer and the unbeliever is simply this: the believer is saved; the unbeliever is to be saved. God is the special Saviour of believers because believers are saved now. They enjoy a salvation which the unbelievers know not of. Hence, they are spoken of in the Bible as being already saved. Luke 7 : 50, "Thy faith *hath* saved thee; go in peace." Rom. 8 : 24, "For we *are* saved by hope." 1 Cor. 1 : 18, "For the preaching of the cross is to them that perish, foolishness; but unto us which *are* saved, it is the power of God." I Cor. 15 : 2, "By which [the Gospel] also ye *are* saved, if ye keep in memory what I preached unto you." 2 Cor. 2 : 15, "For we are unto God a sweet savour of Christ in them that *are* saved, and in them that perish." Eph. 2 : 5, "By grace ye *are* saved." Eph. 2 : 8, "For by grace *are* ye saved." Titus 3 : 5, "Not by works of righteousness which we have done, but according to his mercy he *saved* us." 2 Tim. 1 : 9, "Who *hath* saved us, and called us with an holy calling." Eph. 1 : 11, "In whom also we *have obtained* an *inheritance*," &c. Eph. 1 : 3, "Who *hath* blessed us with all spiritual blessings in heavenly places in Christ." Eph. 2 : 1, "And you *hath* he quickened who *were* dead in trespasses and sins." Eph. 2 : 6, "And *hath* raised us up together, and *made* us sit together in heavenly places in Christ Jesus." Rev. 21 : 24, "And the nations of them which *are* saved shall walk in the light of it" [the holy city, by which is signified the Gospel dispensation]. 1 Peter 1 : 9, "*Receiving* the *end* of your faith, even the salvation of your souls." Gal. 3 : 9, "They which be of faith *are* blessed with faithful Abraham." Heb. 4 : 3, "We which have believed *do* enter into rest." In John 5 : 24, believers are said to be in the possession of everlasting life; and in Rom. 8 : 1, it is said, "There is therefore *now* no condemnation to them which are in Christ Jesus." In Rom. 8 : 2, believers are said

to be "free from the law of sin and death;" and in Col. 1: 13, they are said to be "*delivered* from the power of darkness, and translated into the kingdom of God's dear Son." On the other hand, unbelievers are said to be "condemned," to be "dead in trespasses and sins," and to be "without hope, and without God in the world;" as we shall now show.

II. OF DAMNATION. — Damnation is supposed by many to consist in being sent to a place of misery after death, called hell. But to this opinion we object as follows:

1. The Bible nowhere gives any such definition of the word damnation. The original word rendered damnation is in many places rendered judge, judged, punishment, condemn, condemned, and condemnation. It occurs frequently in the New Testament, but is not used in a single instance to signify punishment in another world.

2. It is contrary to the definition which the scripture writers themselves give of this term. Paul says, Rom. 5: 18, "Therefore, as by the offence of one judgment came upon all men to *condemnation;* even so by the righteousness of one the free gift came upon all men unto justification of life." The word which is here rendered condemnation is the same that is rendered damnation in every instance where that word occurs in the New Testament. Now, Paul says, in this text, that damnation had actually come on all men; but certainly all men had not gone to a place of endless misery, called hell. On the contrary, millions of the human race were at that very time alive, and on the earth. If, therefore, they were damned at all, it must have been here, in this present world. Again, if Paul used the word condemnation here to signify endless misery, then he represents that this misery had come upon all men. But this was contrary to fact. Besides, if endless misery had come on all men, how could it be followed by the free gift of justification unto life? Certainly there would be no room for it. And as Paul says this free gift came after the condemnation, hence, he did not use the original word which is rendered damnation in the New Testament, to signify endless damnation, nor any other damnation than that which is experienced in this life. Our Saviour frequently used the words condemnation and damnation; but he nowhere says that any man, or any set of men, would be damned in a future state of existence. On the contrary, he defines the word thus: John 3: 19, "*And this is the* condemnation, that light is come into the world,

and men loved darkness rather than light, because their deeds were evil." And of the unbeliever he affirms, John 3: 18, "He that believeth not *is condemned already;* because he hath not believed in the name of the only begotten Son of God." Again he says, John 9: 39, "For *judgment* am I come into the world," and in John 12: 31, "Now *is* the *judgment* of this world." Peter says, 1 Pet. 4: 17, "For the time *is come* that *judgment* must begin at the house of God." John the Revelator says, Rev. 14: 6, 7, "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him, for the hour of his *judgment is come.*" The word which in these texts is rendered judgment is the same that is rendered *damned* and *damnation* in the New Testament. Jesus came into the world, then, to execute damnation; not in another world, but here. The hour of damnation had come in the days of John. The damnation of the world commenced eighteen hundred years ago, and first began at the house of God. Paul speaks of damnation in this world, but says not a word about damnation anywhere else. He speaks of some "whose damnation *is* just." Rom. 3: 8. Of some who ate and drank damnation. 1 Cor. 11: 29. Of some who were experiencing damnation. 1 Tim 5: 12. Jude speaks of some who were ordained to experience the condemnation they were then in. Jude 1: 4. And Peter speaks of some "whose damnation slumbered not." 2 Peter 2: 3.

Mark 16: 16, has long been considered a standing proof of the doctrine of damnation in a future world. We will now close with an examination of this text, trusting that our remarks on it will make the Bible doctrine of damnation perfectly plain. This text reads thus:

Mark 16: 16, "*He that believeth, and is baptized, shall be saved; but he that believeth not shall be damned.*"

The questions to be considered are: 1. What is it that we are required to believe, the belief of which is necessary to salvation? 2. What is the nature of the salvation promised to the believer and where is it to be experienced? 3. What is the nature of the damnation threatened to the unbeliever, and where is it to be experienced, and how long?

1. What must we believe? Ask the Calvinist, the Arminian

and the Universalist, what we must believe, and they will all tell you, and tell you very truly, too, and in the language of Scripture, "Believe on the Lord Jesus Christ, and thou shalt be saved." Ask them if our simply believing that there was such a person as Jesus Christ will be sufficient, and they will all tell you no. And they will assign as a reason for this, that a man may believe that there was such a person, and at the same time believe him to have been an impostor. So far, then, these three classes of Christians, embracing all who profess the Christian name, are perfectly agreed. And if you ask, What then must we believe about Jesus Christ? they will tell you that every man is required to believe that Jesus Christ is his Saviour. But if you push your inquiries a little further, and ask, as an individual, Is Jesus Christ my Saviour? you have now arrived to a point on which the Calvinist will differ from the Arminian, the Arminian from the Calvinist, and the Universalist from both. If you put the question to the Calvinist, Is Jesus my Saviour? if he answers in consistency with his creed, he must tell you Yes, if you are one of the elect. Before you can believe that Jesus is your Saviour, then, you must believe something anterior to this, and that is, that you are one of the elect. But what evidence can be presented to the mind of the sinner which will enable him to believe that he is one of the elect? No man but a Pharisee can possibly believe this. *That* man's organ of self-esteem must reach nigh unto heaven, who can believe that he is selected, out of the great mass of mankind, as one of God's chosen favorites. Hence, upon the principles of Calvinism, there are no grounds of belief. All belief which is worthy of the name, is regulated by evidence. But, in this case, no evidence can possibly be presented to the mind of any rational man, which will enable him to believe. Besides, if the individual is one of the elect, he will be saved whether he believes Christ is his Saviour or not; and if he is not one of the elect, if he believes he is his Saviour, he believes a lie. Of course, in this case, his faith cannot save him. If he was reprobated to damnation before the foundation of the world, of course he will not be damned for not believing that Jesus is his Saviour.

If you ask the Arminian, Is Jesus Christ my Saviour? he must tell you No, not unless you believe that he is. Hence, he requires you to make truth as you go along. Jesus, he tells you, is not your Saviour now, but, by believing that he is, you can convert him

into your Saviour. But if Jesus is not your Saviour, why should you be required to believe that he is? If he is not your Saviour, why should you be damned for believing that he is not? If he is not your Saviour, how can your believing that he is make him so? If he is your Saviour, and you believe he is not, you believe a lie. If he is not your Saviour, and you believe he is not, you believe the truth. According to this theory, then, we are required to believe that which is false, in order to be saved; and, by believing that falsehood, we convert it into truth. Again, according to this theory. God saves us for believing a lie, and damns us for believing the truth.

If you ask the Universalist what you must believe in order to be saved, he will tell you to believe the Gospel. In the verse immediately preceding the text, our Lord says to his disciples, "Go ye into all the world and preach the Gospel to every creature." Then follows the text, "He that believeth," &c. He that believeth what? Evidently the Gospel, which the disciples were commissioned to preach to every creature. But he that truly believes in Jesus will of course believe his Gospel. Hence, the Universalist will tell you to believe in the Lord Jesus Christ, who is the propitiation "for the sins of the whole world;" who "tasted death for every man;" and "who gave himself a ransom for all." He will tell you to believe in Jesus, who is the Saviour of the world; and to believe in God, "who is the Saviour of all men, especially of those that believe." He will tell you to believe that Jesus Christ is your Saviour; and to believe it, because it is *true*.

2. What is the nature of the salvation promised to the believer? We have already shown that it is a salvation from ignorance, darkness, unbelief and sin. Well, where is it to be experienced? Answer, in the place where, and at the time when, faith is exercised. This is abundantly proved in our remarks on salvation, and requires no further proof here.

3. What is the nature of the damnation threatened to the unbeliever? It is a sense of conscious condemnation, to be involved in ignorance of God's character; to be in the gall of bitterness, and in the bonds of iniquity; to be involved in moral death, to be dead in trespasses and sins, and to be without hope and without God in the world. Well, where is this damnation to be experienced? Like the salvation of the believer, the damnation of the unbeliever must

be experienced in the place where, and at the time when, mankind are unbelievers. Again, how long must this damnation be experienced? Answer, just as long as the unbelief continues, and no longer. Perhaps one-half or more of the believers in Christ now were once unbelievers. Paul himself was once a noted unbeliever, and while he was so he was damned. This is sufficiently evident from the feelings and disposition which he manifested. No man can possess the Pharisaic, bigoted and murderous disposition of Saul of Tarsus, without being damned. That man is sufficiently damned who can harbor such feelings in his bosom. While Paul was an unbeliever, therefore, he was damned; but the moment he exercised faith in the Gospel, that moment his damnation ceased. Now, as we have shown that God's will is that all men shall be saved, and come unto the knowledge of the truth; when that will is accomplished, there will be no unbelievers among men, for all shall know God from the least unto the greatest. Unbelief, which is the cause of damnation, will be removed; and damnation, which is the effect, will cease with the cause that produced it. Dr. Campbell says on this text, that the word damned "is not a just version of the Greek word. The term *damned*, with us (he says), relates solely to the doom which shall be pronounced upon the wicked at the last day. This cannot be affirmed, in truth, of the Greek *katakrino*, which corresponds exactly to the English word condemn." To the same import is the testimony of Horne, Cappe, and others.

CHAPTER XVIII.

ON THE CASE OF JUDAS.

SECTION I

Those passages which show the case of Judas.

Acts 1 : 16—20. Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost, by the mouth of David, spake before concerning Judas, which was guide to them that took Jesus. For he was numbered with us, and hath obtained part of this ministry. Now this man purchased a field with the reward of iniquity; and, falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem, insomuch as that field is called in their proper tongue Aceldama, that is to say, the field of blood. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein; and his bishopric let another take.

Ps. 41 : 9. Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me.

John 13 : 18. I speak not of you all ; I know whom I have chosen : but that the scripture may be fulfilled, he that eateth bread with me hath lifted up his heel against me.

Matt. 26 : 24. The Son of Man goeth, as it is written of him; but woe unto that man by whom the Son of Man is betrayed ! it had been good for that man if he had not been born.

Mark 14 : 21. The Son of Man indeed goeth, as it is written of him but woe to that man by whom the Son of Man is betrayed ! good were it for that man if he had never been born.

John 17 : 12. While I was with them in the world, I kept them in thy name : those that thou gavest me I have kept, and none of them is lost but the son of perdition; that the Scripture might be fulfilled.

Acts 1 : 25. That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.

John 6 : 70. Jesus answered them, Have not I chosen you twelve, and one of you is a devil ?

Matt. 26 : 14—16. Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, what will ye give me, and I will deliver him unto you? and they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray him.

Verses 47—50. And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude, with swords and staves, from the chief priests and elders of the people. Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he; hold him fast. And forthwith he came to Jesus, and said, Hail, Master; and kissed him. And Jesus said unto him, Friend, wherefore art thou come? Then came they and laid hands on Jesus, and took him.

John 13 : 2. And supper being ended [the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him].

Verses 26, 27. Jesus answered, He it is to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. And after the sop, Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

Matt. 27 : 3—5. Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned, in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

SECTION II.

Closing Remarks, and a Statement of Facts concerning Judas

People who have been trained to a belief in the doctrine of endless misery are in the habit of referring to the case of Judas to prove the truth of their doctrine. But we ask them candidly to consider, first, the object and end of Christ's mission on earth; the object of which is universally acknowledged to be the salvation of man from sin and death. Could Christ have accomplished that end, without yielding up his life, in sacrifice, on the cross? And could he have been delivered up and crucified, without the proper means to effect it? Certainly not. And if God purposed to save man by the death of his Son, did he not also determine the means by which his death should be brought about? See Acts 4 : 26—28. "The kings of the earth stood up, and the rulers were gathered together against the Lord and against his Christ. For of a truth, against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate with the Gentiles, and the people of Israel, were gathered together

for to do whatsoever thy hand and *thy counsel determined before to be done.*" See also Acts 2: 23. "Him (*Christ*) being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." From these facts we learn, that the whole process of the delivering up, the counsel, and death of Christ, were all previously determined by the hand and counsel of God. Can we, then, suppose that any part of it could have been subverted or set aside by man? Or can we conclude that Judas must be endlessly miserable, for being instrumental in the accomplishment of that end, which God had designed? Certainly not. Peter says, "Him being delivered by the determinate counsel and foreknowledge of God." Judas delivered him up to the counsel of the Jews; of course, the act which Judas performed was determined of God. Now, to suppose that Judas must be made miserable without end, miserable without the means of reforming from the error of his ways; for that which must have been performed, or God's purposes baffled, and the world lost! we think is darkening to the character of God, and degrading to his purposes. Could either of the disciples have viewed the purpose and plan of God, in saving the world, in its proper light; and, seeing no one to step forward as a means, *he* had volunteered his services as a means in that fearful tragedy, would he not rather have immortalized than degraded his name? But, as we have no probable evidence that the above was the case with Judas, we must suppose him to have been influenced by some other motive, which [equally effected the purpose of God, but] in its nature and operations greatly tended to blacken and degrade his character. But as God overrules means to effect his own purposes, and eventually superintended the great and memorable events with which Judas stood connected, does it not betray a weakness, and an unphilosophical mind in man, to say that God's purposes are so mystified, his plans so deranged, that he eventually must, yea will, eternally damn any of his creatures for the part they may have acted in the drama of life? Does not God overrule all things for good? And will he not overrule even that event, for the ultimate good of Judas? Our Saviour, when upon the cross, prayed for the whole band of his murderers and offenders, saying, "Father, forgive them, for they know not what they do." Are not the prayers of our Saviour, all, eventually and effectually, answered Most certainly, if his own words be true. He says to his Father

I thank thee that thou hast heard me: and I knew that thou hearest me always. John 11: 42. But it is said Judas was "the son of perdition" [*ill fortune*]. Does this show that Judas is or will be *eternally* lost? No. Judas was a man of loss and ill fortune. He was lost to the apostleship and ministry, in which he had previously shared. He was considered a traitor, and abandoned by the church, and by the world. Son of perdition, is a Hebraism, signi fying one that is lost, or a man of ill fortune. All this Judas effectually and sufficiently experienced in this world. Judas was also called a devil (*diabolos*); that is, an opposer or untrue. But will this eternally damn him? Christ says to Peter, Matt. 16: 23, "Get behind me, Satan: thou art an offence unto me," &c. Yet no one supposes that Peter is forever lost. But it is said, Matt. 26: 24, "it had been good for that man if he had not been born." These words are not strictly and literally to be interpreted, as they were a proverbial form of speech among the Jews; and every one ought to know that proverbs are not to be literally taken. Dr. Clarke shows the above to be correct. At the end of chap. 1, in Acts, he also says, "The utmost that can be said of the case of Judas is this: he committed a heinous act of sin and ingratitude, but he repented and did what he could to undo his wicked act; he had committed the sin that involves the death of the body; but who can say (if mercy was offered to Christ's murderers, . . .) that the same mercy could not be extended to wretched Judas?" He further states that the chief priests were actually more guilty than Judas; and if mercy could have been extended to them (which the Dr. admits was), then Judas did not die out of its reach. "And I contend further" (says the Dr.), "that there is no positive evidence of the final damnation of Judas in the sacred text." *See Paige's Selections.* Jeremiah cursed the day in which *he* was born. He says, "Cursed be the day wherein I was born: let not the day wherein my mother bare me be blessed," &c. See Jer. 20: 14—18. Pious Job also says, "Let the day perish wherein I was born, and the night in which it was said, there is a man child conceived. Let that day be darkness; let not the light shine upon it," &c. See Job 3: 1—12. Now, no one will contend that righteous Jeremiah, or pious Job, have gone to an endless hell; yet they curse the day of their birth, and contend that it would have been good had they not been born. But it is said, Judas "hanged himself," Matt. 27: 5, "And he cast down

the pieces of silver in the temple and departed, and went and hanged himself." This expression appears to contradict what is said in Acts 1: 18, "Now this man [Judas] purchased a field with the reward of iniquity; and, falling headlong, he burst asunder in the midst, and all his bowels gushed out." This account of his end is evidently correct. There is no evidence that Judas hung himself, or that he took his own life in any way. The difficulty is with the expression, "hanged himself," in Matthew. The Greek word *apegxato*, rendered "hanged himself," has not of necessity that signification. It appears to have the following meaning: he [Judas] went out, being *suffocated, or strangled with grief.* Campbell renders it "*strangled himself;*" and says "it may be rendered, *was suffocated.*" Wakefield's version is, "*was choked with anguish.*" Clarke says, "it may be rendered, *was strangled.*" This harmonizes the two passages, and removes the apparent difficulty. Judas was evidently mortified and grieved to excess. In verses 3, 4, it is said, that "when he saw that he [*Christ*] was condemned, he repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned, in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that." Upon hearing this answer, Judas cast down the pieces of silver and went out, not only repenting, but with such highly-grieved, mortified, and wounded feelings, that he was completely suffocated and choked with grief, to that degree, that he actually fell headlong, bursting asunder, and thus expiring in a moment of grief, repentance, and agony. What *more pitiable* could his condition have been? and what *stronger evidence* of sorrow and compunction could have been manifested? and he, who feels to pursue and follow him, even into eternity, and further torment him there, *must* be destitute of all sympathy, and even humanity itself. The motive of Judas in betraying, or delivering up Christ to the Jews, could not have been for the purpose of having him crucified. Judas knew that his Master possessed the power of delivering himself from his enemies, and this he had often seen him perform; but he might have felt somewhat avaricious, and designed the money for his own individual use, but more probably (as he was their treasurer, carried the bag, &c.) that he designed it for the use of the fraternity, or the benefit of the church. But when he saw the result, he was disappointed; he saw that he had misjudged, and was chagrined, mortified, grieved, and

repentant. What more could he have done, on learning his own frailty and misdoings?

But is is said by the unreflecting, that Judas has gone to an endless hell, because of the expression in Acts 1: 25, "that he might go to his own place." Admitting this phrase to allude to Judas, and what does it prove? Certainly, not that he has gone to an endless hell; for no such place is defined or taught in the Bible. And if it were, it was not pointed to as the place of Judas; for "his own place" could signify no more than to his former state or condition; or, if applied to his death, could imply no more than that he had gone to the *state of the dead* in general; independently of either *rewards or punishments;* as is evidently taught in Eccl. 3: 20, "*All go unto one place;* all are of the dust, and all turn to dust again."

But it is thought by some of the best Partialist writers, that the expression, "his own place," does not allude to Judas at all; but to Matthias. Dr. Hammond, Priestly, and others, are of that opinion. Dr. Clarke says, "Should the 25th verse be urged against this *possibility* (i. e., of the salvation of Judas), because it is there said that Judas *fell from his ministry and apostleship, that he might go to his own place*, and that this *place is hell*, I answer (1), it remains to be proved that this *place* means hell; and (2), it is not clear that the words are spoken of Judas at all, but of Matthias; *his own place* meaning that vacancy in the apostolate to which he was then elected." *Paige's Selections.*

The Apostles appeared to be anxious to fill the vacancy, in the loss of Judas. They made choice of two, Justus and Matthias. They then prayed — (not that the Lord would damn Judas — but) that the Lord would show them which of the two should succeed in filling the vacancy; that he (the chosen one) might go to his own place. All the arguments which are brought forward to prove the endless torment of Judas do utterly fail. We might as well, in reality, undertake to prove the endless ruin of any other man, as that of Judas. Hundreds have been more wicked than Judas, of whom it is believed that they are now in heaven. Judas was wicked, and, like every other sinner, suffered in proportion to the nature and demerit of his crime.

In the last place, let us consider, briefly, the more favorable part of his history. Judas was one of the twelve apostles; and in com-

mon with all the other apostles, he received the power of working miracles, as evidence of his divine appointment to the apostleship. We have no reason to doubt his zeal, or distrust his faithfulness and assiduity, at least until the time of the betrayal. Long before Judas had transgressed, and before any other than Judas was known as filling his place, Christ, in answer to Peter, said, "Verily I say unto you, that ye which have followed me, in the regeneration, when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel," Matt. 19: 28. Christ must here have alluded to the twelve, of which Judas was one, and who *also* had followed Christ in *the regeneration*, and was to sit upon *one* of the twelve *thrones*. The following facts may now be stated. 1st. Judas was actually one of the twelve apostles, and chosen as such, by Christ himself. 2d. That for a long time, at least, he was as true to his trust, and acted his part in as good faith, as did any other apostle. 3d. That the part he took in the betraying of Christ was the part for which God had raised him up, and *that* which was predetermined by the counsel of Heaven. 4th. That notwithstanding he was a sinner, yet, that no man ever left the world manifesting *greater sorrow* for sin, *more compunction* of heart, *deeper* contrition, or *more regret* for offences, than did Judas. 5th. That there is *no shade* of evidence that Judas will be *eternally miserable*. 6th. That, in common with *all transgressors*, he suffered in *this world* the just demerit of all his crimes. 7th. That the *last account* of him is, he had gone the way of all the earth — he was dead: and if *any one* can give a further or better account of him, we will kindly receive it.

CHAPTER XIX.

BLASPHEMY AGAINST THE HOLY GHOST

SECTION I.

Those passages wherein the expression, BLASPHEMY AGAINST THE HOLY GHOST, *occurs.*

Matt. 12 : 31, 32. Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men : but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man, it shall be forgiven him : but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world [*aioni*], neither in the world [*or age*] to come.

Mark 3 : 28—30. Verily I say unto you, all sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation [*aioniou kriseos*] ; because they said, he hath an unclean spirit.

SECTION II.

Remarks on the Blasphemy against the Holy Ghost

The subject of the "blasphemy against the Holy Ghost" is often brought as an insurmountable objection to the doctrine of universal holiness and happiness. In the first place, we will inquire, upon the admission that the above texts teach the doctrine of endless misery, how many can possibly be exposed to that state ?

Christ, in the first place, positively affirms that "all manner of sin and blasphemy shall be forgiven unto men." "Verily I say

unto you, all sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:" or, whosoever speaketh a word against the Son of man, it shall be forgiven him. See those passages in the preceding Section. Now it is positively declared by him who cannot lie, that all manner of sins and blasphemies, wherewith soever the sons of men shall blaspheme, *shall be forgiven them:* but whosoever speaketh or blasphemeth against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come. Among all the sins and blasphemies ever perpetrated on earth, or any which may be committed in all coming time, there is but one solitary exception; viz., the sin against the *Holy Ghost.* Reader, how many suppose you ever committed this sin? When this question is settled, we have data from which to determine how many will eventually suffer endless misery. What shall we do with all the wicked rebels, from Cain down to the period of our Saviour? For the *Holy Ghost* was not presented, either for man to receive or reject, until the day of miracles by Christ. And what shall we do with all the wicked unbelievers, drunkards, murderers and revilers, from Christ's day down to the present period? And how shall we dispose of all the *blasphemous infidels* and *atheists*, from the beginning of the world until now? For *all manner* of sins and blasphemies *shall be forgiven* unto men, with one exception. Upon the premises we have admitted the only result is this: none ever were, or ever can be, sent to hell, save those very few of the Jews who stood by, saw Christ work miracles and accused him of doing the same by the power of Beelzebub, the prince of devils. It is not possible to involve any others, for all, excepting those, "*shall be forgiven.*" In Mark 3: 22, it is said, "And the Scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of devils casteth he out devils." The *sole foundation* and only *reason why* our Saviour made the expression, "he that blasphemeth against the Holy Ghost hath never forgiveness," is based in this verse and in the expression, "*by the prince of devils casteth he out devils.*" As evidence of this, observe the 30th verse; after having stated the result of their expression (which was sin against the Holy Ghost), he adds, "Because they said, He hath an unclean spirit." This solves the problem why the expression, "sin against the Holy Ghost," was made at all; and necessarily confines *that sin* to the very few who had the privilege of

seeing him perform those miracles by the power of God, and at the same time attributed it to the power of Beelzebub, the prince of devils. This is the only conclusion to which we possibly can arrive. Hence, upon the admission of the common opinion of this subject, it proves too much for those who adopt it. It would reduce their hell to a mere speck, and its inmates to a simple unit. It would also overstock heaven with millions on millions of those which they suppose to be only ill and hell deserving.

In Mark it is said of him that blasphemeth against the Holy Ghost, that he "hath never forgiveness, but is in danger of eternal damnation." Now, there is no language here expressed that alludes to eternity. It is simply signified, that such an one would not be likely to receive forgiveness or amendment in that age; consequently would be in danger of the judgment or condemnation coming upon them. They actually were in danger of (*aioniou kriseos*) the judgment of that age, which was certain to overtake all the hardened, heedless and disobedient.

Matthew says that such an one shall not be forgiven in this world (*aioni*) or in that to come. Pearce, on this subject, says, "Neither in this world, &c. Rather, neither in this age nor in the age to come; that is, neither in this age when the law of Moses subsists, nor in that also when the kingdom of heaven, which is at hand, shall succeed to it. This is a strong way of expressing how difficult a thing it was for such a sinner to obtain pardon. . . . *Christ does not say to him that blasphemeth and repenteth, but to him that blasphemeth;* and, therefore, he means to him that continueth in his blasphemy, for with God there is no sin that is unpardonable." Wakefield says, "*age; aioni;* that is, the *Jewish dispensation*, which was then in being, nor the *Christian*, which was going to be established." Clarke says, "Neither in this world, &c. Though I follow the common translation, yet I am fully satisfied the meaning of the word is, neither in this dispensation, viz., the Jewish, nor in that which is to come, viz., the Christian." The Dr. also says, under the same head, that "when our Lord says that such a sin hath no forgiveness, he is to be understood that the body shall be destroyed, as under the Jewish dispensation; while mercy may be extended to the soul." He also adds, "The punishment of presumptuous sins under the Jewish law, to which our Lord evidently alludes, certainly did not extend to the *damna-*

tion of the soul, though the body was destroyed; therefore, I think that though there was no such forgiveness to be extended to this crime as to absolve the man from the punishment of *temporal* death, yet, *on repentance*, mercy might be extended to the soul, and every sin may be repented of under the Gospel dispensation." *Com. in loc. See Paige's Selections.*

The foregoing quotations are sufficient to show that Partialist commentators themselves, do not suppose that the sin against the Holy Ghost is unpardonable; or, that the doctrine of endless misery is taught thereby. The fact is this, their blasphemy was a slanderous reproach against Christ and the power by which he cast out demons (cured diseased); and the nature of this crime was so malignant, that *justly* they deserved *strict condemnation*, either under the administration of that age or that to come, the Gospel. Such was the turpitude of their hearts, that they were actually in danger of remaining unmoved, and consequently of suffering the common calamity of their age and nation, as a just retribution of their slanderous and malignant conduct. No intimations are here or anywhere else given, that God will eternally cast off or damn any one. Neither is there such a sentence as "the *finally impenitent*," in all the word of God.

CHAPTER XX.

PRINCIPAL ARGUMENTS IN FAVOR OF UNIVERSALISM, ETC.

A brief Statement of the Principal Arguments in favor of Universalism, also, Objections to those Arguments, and Replies to those Objections.

We shall only state these arguments, objections, &c., in brief, and leave the reader to carry out the reasoning. We argue the truth of the doctrine of universal salvation from, —

1. The NATURE, CHARACTER and ATTRIBUTES of GOD. The *nature* of God is LOVE. This love is infinite in degree, unlimited in extent, and endless in duratian. It therefore extends to every sentient being that ever did, does now, or ever will, exist in the universe. In *character*, God is kind, good, benevolent, merciful and just. God's *attributes* are omnipotence, omniscience, omnipresence, infinite wisdom, holiness, justice, mercy and truth. Every quality, characteristic and attribute of God, is under the supreme control and direction of goodness or love. God is the primary cause of all things. He is, therefore, the author of man's existence; and, consequently, his Creator. God never acts without a *design*. He must, therefore, have had some design in creating man. God is impartial. He has, therefore, the same design in creating all men, that he had in creating the first man. God is *good;* and no good being can act with a bad design. The design which he had in creating man, and the design which he has in creating all men, must therefore be good. To create beings for misery, would be to create

them with a bad design. To create beings for happiness, would be to create them with a good design. Therefore, God created man for happiness; and the existence which he conferred upon him, he designed to be, on the whole, a blessing and not a curse.

OBJECTION. — "This reasoning is a priori, and a priori reasoning on this subject is inadmissible; inasmuch, as by a regular process of a priori reasoning from the nature and character of God, we should come to the conclusion that God would have excluded all evil from the universe. But this he has not done; therefore, a priori reasoning from the attributes of God is inconclusive, and extremely fallacious."

ANSWER. — It is not true that a course of a priori reasoning from the attributes of God would lead us to the conclusion that he would have excluded all evil from the universe. Let us see. God is the only infinite being in the universe. Only one infinite being can exist in the universe. God is the only standard of absolute perfection in the universe. God cannot create a being equal to himself. If, therefore, he creates beings at all, he must create them inferior to himself. Well, just in proportion as they are inferior to himself, just in that proportion they must fall short of perfection; and just in proportion as they fall short of perfection, just in that proportion they must partake of imperfection. Imperfection is an *evil;* and, as imperfection exists necessarily, hence God could not exclude all evil from the universe.

To this it may be replied, that "according to this reasoning, evil exists necessarily, and if the present existence of evil can be reconciled with the divine benevolence, the endless existence of evil can be as well and as easily reconciled with that benevolence." Answer: — The evil of imperfection undoubtedly exists necessarily, but it by no means follows that all evil exists necessarily. This subject has been involved in a great deal of obscurity and confusion, in consequence of the habit which philosophers and divines have fallen into, of classing all evils under one general head. Now, the fact is, that there are three different kinds of evils in the world. 1. Those which exist necessarily. 2. Those which exist by permission or appointment of God, for wise and benevolent purposes. 3. Those which may be said to be of our own procuring. Those of the first class must exist to a greater or less extent, as long as created beings are in existence, though they may constantly be

growing less and less. For instance, man can never be as powerful as God; he can never be as wise as God, nor can he ever be as good as God. Yet, he may be, throughout the ceaseless ages of eternity, constantly approximating towards the perfections of God but, after all, he will never attain to the point of absolute perfection. Those evils which exist by permission or appointment of God for wise and benevolent purposes, will of course be removed when the benevolent object of their existence is attained. Those which are of our own procuring will grow less and less as mankind progress in knowledge, wisdom and virtue. To suppose that any evils which are under God's control exist as an *end* (which they must, if they exist endlessly), is to impeach the goodness and benevolence of God. To suppose that those evils exist as a means of accomplishing more good than could otherwise be brought about (which is undoubtedly true), is to suppose that they are limited and finite; and that they will eventually terminate in the good, to accomplish which, they exist. But it will be said, "God has been just as good in all time past as he is now, and he is just as good now as he ever will be; and as he has in time past, and does now permit evil to exist, therefore, we have no proof but that such will always continue to be the case." Answer: — If we admit this reasoning to be correct, we have only to carry it out, and we overthrow the brightest hopes of all professing Christians. For instance, Christians hope to be eventually delivered from the power and dominion of sin; but, as they are subject to sin now, therefore they always will be. Christians hope to be delivered from the bondage of corruption, into the glorious liberty of the children of God; but, as they are subject to the bondage of corruption now, therefore they always will be. Christians hope to be placed, eventually, beyond the reach of death; but, as they are subject to death now, therefore they always will be. Christians hope to be placed beyond the reach of pain, sickness and sorrow; but, as they are subject to these evils now, therefore they always will be. If the present existence of sin, sorrow, sickness and pain, can be reconciled with the divine benevolence, then, according to the mode of reasoning adopted by the objector, the endless existence of these evils can as well and as easily be reconciled with that benevolence. And, if the present existence of any evil which is under God's control proves that evil will exist endlessly, then the same argument will prove the endless

existence of all evils which have ever been seen, felt or experienced by man. In that case, what becomes of the hopes and expectations of all benevolent and good men? Again, this reasoning comes in contact with the plain declarations of the Bible. Sin is an evil, and it exists now; but the Bible instructs us to "behold the Lamb of God which *taketh away the sin* of the world." It assures us that Christ will "finish the transgression and make *an end of sin.*" Death is an evil, and it reigns triumphant over man now; but the Bible declares that "death shall be swallowed up in victory;" and that "the last enemy, death, shall be destroyed." Sorrow, sickness and pain, are evils, and they are experienced in a greater or less degree by all now; but the Bible affirms that the period will arrive when "there shall be no more *death*, neither *sorrow* nor *crying*, *neither shall there be any more pain.*" Man is a strange compound of good and evil, and who can doubt that God designed his present existence to be a mixed state of good and evil, pleasure and pain, happiness and misery? He who doubts this must doubt the evidence of his own senses. If God did not design this, one thing is certain, he has been most wofully disappointed. In view of the above considerations, it evidently appears that man is a progressive being; that the present is only the incipient stage of his existence, and that he is destined to rise higher and higher in the scale of intellectual and moral improvement, and approximate nearer and nearer to the perfections of his Creator.

2. We argue the truth of Universalism from the NATURE of MAN. Man is a physical, intellectual and moral being. He respects virtue, whether he practises it or not. He instinctively loves happiness and dreads misery. He is a progressive being, and is susceptible of very great cultivation, refinement and improvement. This being the nature of man, the period must eventually arrive when he will have learned, by his own experience, what course of conduct his own interest dictates to him to pursue; and, from his love of happiness and dread of misery, he will practise virtue on the one hand, and avoid the practice of vice on the other. Besides, sin in man has its origin in the flesh, or in his animal nature, and this animal nature is destined to be destroyed. Nothing but the spiritual nature of man can survive the tomb. Hence, in a future state of existence he will be free from those passions, appetites and desires, which

in this world lead him astray and entice him from the path of virtue.

3. From the NATURE of SIN and MISERY. Sin and misery are inseparably connected. Sin is a cause, and misery the effect. Sin being an act of a finite being, is, therefore, finite and limited. Of course, the effect must be limited also. Sin tends to misery, and misery to the death of the miserable. Therefore, sin and misery, instead of possessing a self-perpetuating power, carry with them the seeds of their own dissolution. Hence, sin and misery must eventually be brought to an end.

4. From the NATURE of HOLINESS and HAPPINESS. These also are inseparably connected. And both are qualities of the Deity; hence, they possess a self-perpetuating power, and are, therefore, everenduring in their nature.

5. From the NATURE and OBJECT of PUNISHMENT. Punishment signifies correction. And correction signifies to reform and make better. It is prospective, and not retrospective. It is not revenge. It is not cruelty. It is not vindictive, but parental; and the fact of its being inflicted is a proof of the goodness of the Being who inflicts it, rather than an objection against it.

6. From the *direct* and *positive* teachings of the BIBLE. Our arguments from the Bible will be arranged under distinct heads.

1st. The doctrine of Universalism is based on the *promises* of GOD. Gen. 3: 15, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy *head*, and thou shalt bruise his *heel*." This language was addressed to the serpent, and this serpent is evidently an emblematic representation of the lusts, passions and desires of mankind. The seed of the serpent is *sin*. James 1: 15, "Every man is *tempted* when he is drawn away of his own *lust*, and enticed. Then when *lust* hath *conceived*, it *bringeth forth sin*." James 4: 1, "From whence come wars and fighting, among you? come they not hence, even of your own *lusts* that war in your members?" A bruise upon the heel of man is not mortal, but a bruise upon the head of the serpent produces death. This text, then, plainly teaches that although man will receive an injury from the influence of his passions, appetites and desires, yet the seed of the woman will heal the wound, and destroy the cause which inflicted it. It is acknowledged that by the "seed of the woman," here, is meant Jesus Christ

Well, Christ is to destroy the serpent or devil and all his works. 1 John 3: 8, "For this purpose the Son of man was manifested, that he might *destroy the works of the devil.*" Heb. 2: 14, 15, "Forasmuch then as the children are partakers of flesh and blood, he [Christ] also himself likewise took part of the same; that through death he might *destroy* him that had the power of death, that is, the devil." Who or what has the power of death? Answer: James 1: 15, "*Sin* when it is finished *bringeth forth death.*"

God promised to Abraham that he would bless all mankind in his seed. Gen. 12: 3, "And in thee shall all families of the earth be blessed." Gen. 22: 18, "And in thy seed shall all the nations of the earth be blessed." This promise was renewed to Isaac and Jacob, Gen. 26: 4, and 28: 14.

OBJECTION 1. — "These promises are on conditions; and, unless these conditions are complied with on the part of the creature, the promised blessing will not be conferred."

ANSWER. — No conditions are either expressed or implied in these promises. If there were any conditions about it, God knew it; and he would not have promised in this unconditional manner, unless he had foreseen that all the conditions on which hung suspended the fulfilment of the promises would be complied with on the part of all who are included in the promise.

OBJECTION 2. — "These promises relate only to temporal blessings, to be conferred on mankind in this life."

ANSWER. — Thousands and millions of the human family have lived and died without ever knowing that such a person as Jesus Christ (who is the seed spoken of in these promises) ever existed; and, consequently, without ever receiving any blessing through him whatever. Now, to suppose that these promises relate to temporal blessings, is to suppose that God has made promises which he has never fulfilled, and never can fulfil. Besides, Peter understood those promises to relate to spiritual blessings, even to the salvation of men from sin. When addressing the murderers of Jesus Christ, he says, Acts 3: 25, 26, "Ye are the *children* of the prophets, and of the *covenant* which God made with our fathers, saying unto *Abraham*, And in thy seed shall all the *kindreds* of the earth be blest. Unto you first, God, having raised up his Son Jesus, sent him to *bless* you, *in turning away every one of you from his iniquities.*" Again, these promises are expressly said to constitute

the Gospel. Gal. 3: 8, "And the scripture, foreseeing that God would justify the heathen through faith, preached before the *gospel* unto *Abraham*, saying, *In thee shall all nations be blessed.*" If these promises constitute the Gospel, of course they must relate to the spiritual blessings to be conferred on all mankind.

OBJECTION 3. — "These promises are to all the *families* of the earth. If, therefore, only one out of every family is saved and all the rest are lost, it will be a fulfilment of the promise."

ANSWER. — Peter understood by the phrase, "all families," all mankind. Acts 3: 25, "And in thy seed shall all the KINDREDS *of the earth be blessed.*" Point us to an individual who is not related to any nation, tribe, kindred, tongue or people, and we will admit that he is not included in this promise. But, as there never was nor never can be any such person, hence every individual of the human race is included in this promise.

OBJECTION 4. — "The unbelief of some men is so great, that these promises to them can never be fulfilled."

ANSWER. — The unbelief of man cannot overthrow the faith of God, nor convert truth into falsehood. Rom. 3: 3, 4, "For what if some did not believe? shall their unbelief make the faith of God without effect? GOD FORBID: *yea, let God be true, but every man a liar.*"

OBJECTION 5. — "The penalty of God's law is endless misery; and, as this penalty will be inflicted on those who do not repent in this life, and as thousands live and die unrepentant, hence these promises to them can never be fulfilled."

ANSWER. — God has never annexed the penalty of endless misery to any law which he has given to man. Besides, there is no law of God, no penalty annexed to any law of his, nor any punishment ever threatened by Jehovah, which will prevent the fulfilment of these promises. Gal. 3: 15—17, "Brethren, I speak after the manner of men; though it be but a *man's* covenant, yet if it be *confirmed*, no man *disannulleth*, or *addeth* thereto. Now to Abraham and his seed were the promises made. He saith not, and to *seeds*, as of *many;* but as of *one*, and to thy *seed, which is* CHRIST. And this I say, that the *covenant* that was *confirmed* before of God in Christ, the *law*, which was four hundred and thirty years after, CANNOT DISANNUL, *that it should make the promise of none effect.*" See also Gal. 3: 21, "Is the *law* then *against* the

promises of God? GOD FORBID." That there is an absolute certainty of the fulfilment of these promises, is further evident from Paul's testimony in 2 Cor. 1: 18—20, "But as God is true, our word toward you *was not yea and nay*. For the Son of God, Jesus Christ, who was preached among you by us, even by me, and Sylvanus, and Timotheus, *was not yea and nay*, but in him *was yea*. For ALL the *promises* of God in him *are yea*, and in him *Amen* unto the glory of God by us." No language can more clearly express the fact, that in relation to these promises, as well as all other promises of God, there are no buts, nor ifs, nor ands, nor conditions, about it; but, on the contrary, they are *yea* and *Amen;* and are, therefore, absolutely certain and sure of being fulfilled.

2d. This doctrine is founded on the *immutable oath* of JEHOVAH. God has pledged himself by his oath to fulfil his promises. Gen. 22: 16—18, "By myself have I sworn, saith the Lord, that in blessing I will bless thee, and in thy seed shall all the nations of the earth be blessed." Isa. 45: 22—24, "Look unto me and be ye saved, all the ends of the earth; for I am God, and there is none else. I have *sworn by myself*, the word has gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear. Surely shall say, in the Lord have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed." Heb. 6: 16—19, "For men verily swear by the greater: and an oath for confirmation is to them *an end of all strife*. Wherein God, willing more *abundantly* to show unto the heirs of promise the *immutability of his counsel*, CONFIRMED IT WITH AN OATH; that by two *immutable* things, in which it was *impossible* for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we *have* as an anchor of the soul, both *sure and steadfast*, and which entereth into that within the vail."

OBJECTION 1.—"The quotation from Isaiah proves that some of those who will bow the knee to God shall be made *ashamed*, and the idea of shame is inconsistent with the idea of salvation.'

ANSWER. — Are not those who are converted to the Gospel, and who are reformed by its influence, ashamed of their former course of conduct? and if they have ever been incensed against God, are they not ashamed of it, when they come to understand his character? Most certainly they are. But, surely, this is no bar to their salva

tion. The fact is, to bring the sinner to a sense of shame, is an important step towards his reformation and salvation. That the shame here spoken of, which will be experienced by those who have been incensed against God, will be no bar to their salvation, may be seen by consulting Ezek. 16: 62, 63, "And I will establish my covenant with thee (the Jews); and thou shalt know that I am the Lord; that thou mayest remember, and be *confounded*, and never open thy mouth any more because of thy *shame*, when I am *pacified toward thee* for *all* that thou hast done."

OBJECTION 2. — "The quotation from Hebrews shows that the 'immutability of God's counsel' was made known only to the '*heirs of promise.*'"

ANSWER. — We have shown that all the nations, families, and kindreds of the earth, are heirs of the promise. And the immutability of God's counsel, or the certainty of the fulfilment of these promises, *has* been made known to all the heirs who have believed in them, *is made* known to all who do now believe in them, and *will be made known* to all who ever will believe in them. The believer in these promises looks forward in prospect to the time *when* they will be fulfilled to all the heirs, and this faith imparts to him a hope, which is as an anchor of the soul, both sure and steadfast. If there are any who do not believe these promises, we have shown that their unbelief cannot make the faith of God without effect. The quotation from Isaiah proves, not only that every knee shall be brought to bow to God, but that every tongue shall swear, saying, Surely, in the Lord have I righteousness and strength. Now, if there are any who will never have righteousness and strength in Jehovah, then, if God compels them to swear that they have, he will compel them to swear to that which is false.

3d. This doctrine is based on the *determinate will* of GOD. It is God's will that all men shall be saved. 1 Tim. 2: 1—6, "I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; *who will have all men to be saved*, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time."

OBJECTION 1.—"The word *will* here expresses only God's *willingness* to have all men saved, and not his *determination* that they shall be."

ANSWER. — 1. The text does not say that "God is willing to have all men saved," but "*God* WILL HAVE *all men to be saved.*" 2. That the word will here expresses a will of purpose or determination, is evident from its Scripture usage. In Matt. 8: 3, Jesus says to the leper, "I *will;* be thou clean. And immediately his leprosy *was cleansed.*" John 5: 21, "For as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he *will.*" John 6: 37, "And him that cometh to me I *will* in no wise cast out." Rom. 9: 18, "Therefore hath he mercy on whom he *will* have mercy, and whom he *will* he hardeneth." Eph. 1: 9, 10, "Having made known unto us the mystery of his *will*, according to his good pleasure, which he hath *purposed* in himself." Eph. 1: 11, "Who worketh all things after the counsel of his own *will.*" See also John 6: 38—40.

OBJECTION 2. — "Although God may will the salvation of all men, yet his will may be defeated, as it was in the case of the Jews; of whom it was said, Matt. 23: 37, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often *would* I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye *would not.*"

ANSWER. — 1. To say "I *would*," and to say "I *will*," are two very different things. The former expresses only a willingness, but the latter a positive will of determination. 2. The passage in Matthew only expresses the *willingness of Christ;* but the passage in 1 Timothy expresses the *will of God.* Christ came down from heaven "not to do his *own will*, but the *will of him that sent him*," John 6: 38. Christ was *willing* that the cup of suffering might pass from him; nevertheless, he says "not my *will*, but thine, O God, be done." Matt. 26: 39. 3. That the will of God, respecting the final destiny of his creatures, can never *change*, nor be *defeated.* may be seen from the following scriptures. James 1: 17, "With God is no *variableness, neither shadow of turning.*" Job 23: 13, "He is in one mind, and *none can turn him.*" Prov. 19: 21, "There are many devices in a man's heart: nevertheless, the counsel of the Lord, *that shall stand.*" Dan. 4: 35, "He doeth according to his *will* in the army of heaven, and among the inhabitants of

the earth, and *none can stay* his hand." Eph. 1 : 11, "He worketh all things after the counsel of his own will."

4th. This doctrine is based on what the *Scriptures* teach respecting the *pleasure* of God. God created all for his pleasure. Rev. 4 : 11, "Thou art worthy, O Lord, to receive glory, and honor, and power : for thou hast created all things, and for thy *pleasure* they are and were created." Eph. 1 : 9, 10, "Having made known unto us the mystery of his will, according to his *good pleasure*, which he hath *purposed* in himself : that in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him."

Objection 1. — "This gathering in Christ, is spoken only of believers ; and no reference is had to any others than believers in him."

Answer. — Believers are already gathered in Christ, and as the text speaks of this gathering as something which is in process of accomplishment, but will not be consummated until "in the dispensation of the fulness of times," and as none only unbelievers have any need of being gathered in Christ, and as the phrase "things in heaven, and things on earth" was used to signify all created intelligences, hence, the text teaches the final ingathering of all lapsed intelligences in Christ ; and reference is had in the text not simply to those who were, or would become, believers in this world, but to all mankind, whether believers or unbelievers.

Objection 2. — "It may be God's *pleasure* to gather all men in Christ ; and yet his pleasure may not be accomplished."

Answer. — God's pleasure will be accomplished. Isa. 46 : 10, "I will do *all my pleasure*." Isa. 55 : 10, 11, "For as the rain cometh down, and the snow, from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater ; so shall my word be that goeth forth out of my mouth : it shall not return unto me void ; but it shall accomplish that which I *please*, and it shall *prosper* in the thing whereto I sent it." In Isa. 53 : 10, we are told that "the *pleasure* of the Lord shall *prosper* in the hands of Christ."

5th. This doctrine is based on the *unalterable purpose* of God. From the quotation which we have just made, we learn, that "God has *purposed in himself* to gather together in one all mankind in Christ."

OBJECTION. — "Although God may have purposed to do this, yet that purpose may fail."

ANSWER. — The purpose of God can never fail. Isa. 14: 24. "The Lord of hosts hath sworn, saying, Surely, as I have thought, so shall it come to pass; and as I have *purposed* SO SHALL IT STAND." Verse 27, "The Lord of hosts hath *purposed*, and who shall disannul it? and his hand is stretched out, and who shall turn it back?" Isa. 46: 9, 10, "I am God, and there is none else; I am God, and there is none like me; declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My *counsel* shall stand, and I will do all my pleasure." See also verse 11, "I have spoken it, I will also bring it to pass; I have *purposed* it, I will also do it." We have seen that in Eph. 1: 11, Paul speaks of "the *purpose* of him who worketh *all things* according to the counsel of his *own will*."

6th. We argue the truth of Universalism from the *testimony* of all GOD'S HOLY PROPHETS. All the holy prophets have testified to the truth of this doctrine. Acts 3: 20, 21, "And he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of *restitution of all things*, which God hath spoken by the mouth of all his holy prophets since the world began." We have seen that Moses taught the destruction of all evil, when he represented sin under the figure of a serpent, whose *head* the seed of the woman was to bruise. David says, Ps. 22: 27, "All the ends of the world shall remember, and turn unto the Lord; and all the kindreds of the nations shall worship before him. For the kingdom is the Lord's; and he is the governor among the nations." Again, Ps. 86: 9, "All nations whom thou hast made shall come and worship before thee, O Lord, and shall glorify thy name." He also said of Christ, Ps. 72: 11, 17, "All kings shall fall down before him, all nations shall serve him . . . . men shall be blessed in him, all nations shall call him blessed." Isaiah says, Isa. 2: 2, "And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills: and all nations shall flow into it." By mountain is meant the covenant of the Gospel. Again, speaking of Christ in the name of God, he says, Isa. 49: 6, "I will also give thee for a light to the Gentiles, that thou mayest be my salvation to the ends of the earth." Again, he says, Isa. 25: 6—8

"And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wine on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall be taken away from off all the earth: for the mouth of the Lord hath spoken it."

OBJECTION 1. — "This has reference to the coming of the Messiah, and the establishment of the Gospel dispensation; consequently it must not be applied to anything yet future."

ANSWER. — 1. Allowing it to have reference to the establishment of the Gospel dispensation, there is no way of avoiding the conclusion, that it predicts the final results of the Messiah's reign. Before his reign closes, then, the veil of error is to be removed from the minds of men, death is to be swallowed up in victory, and tears are to be wiped from off all faces. 2. Paul quotes this language in 1 Cor. 15th chapter, and applies it to the resurrection; so that, if the objector is right, of course Paul must have been mistaken.

OBJECTION 2. — "In verse 10 of this very chapter we are told that 'Moab shall be trodden down, even as straw is trodden down for the dunghill.' So that it appears there is to be some destruction, as well as salvation."

ANSWER. — Whatever may be meant by Moab here, it is manifest that he was to be trodden down before the reign of Christ should come to a close. During Christ's reign he administers rewards and punishments; and when his reign closes, the dispensation of rewards and punishments ceases. Besides, in Jer. 48 we have a particular account of the punishment which was to come upon Moab; and a prediction of its final termination. Verse 47 reads as follows: "Yet will I bring again the captivity of Moab in the latter days, saith the Lord."

Jeremiah speaks of a new covenant which God would make with the house of Israel. Jer. 31: 31—34. "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt (which my covenant they break, although I was an husband to them, said the Lord); but

this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and I will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." This language proves the eventual salvation of the whole Jewish race. But before this can take place, the Gentiles must first be saved; for Paul, in Rom. 11: 25, 26, says that the Jews are not to come in "until the fulness of the Gentiles be come in. And so all Israel shall be saved."

Daniel said of Christ, Dan. 7: 14, "There was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him." He also taught that Christ "should make reconciliation for iniquity, finish the transgression, make an end of sin, and bring in everlasting righteousness." Dan. 9: 24.

Hosea foretold the destruction of death and hell, and the redemption of mankind from their power. Hosea 13: 14, "I will ransom them from the power of the grave (sheol, hell); I will redeem them from death: O death, I will be thy plagues; O grave (sheol), I will be thy destruction." Paul quotes this language in 1 Cor. 15, and applies it to the general resurrection of the dead. So that, instead of mankind being raised from the dead to be sent into hell, hell is to be destroyed at the resurrection.

7th. We argue the truth of this doctrine from the *testimony* of CHRIST and his APOSTLES. Jesus said he came "to seek and to save that which was lost." Luke 19: 10. Not that which was in danger of being lost, but that which *was lost*. All mankind were lost. Jesus, therefore, came to save all mankind. He came to do or accomplish the will of God. John 6: 38, "For I came down from heaven, not to do mine own will, but the will of him that sent me." We have seen that God's will is that all men should be saved. The testimony of Jesus on this point is, John 6: 39, "And this is the will of him that sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day." This is not only the will of God respecting all who are given to Christ, but it is also his will that those who believe in the gospel should have everlasting life here in this world. John 6: 40

"And this is the will of him that sent me, that every one that seeth the Son, and believeth on him, may have everlasting life." Compare this with John 5: 24 and 17: 3. Not any who are given to Christ then will eventually be lost. Well, how many are given to Christ? Ps. 2: 7, 8, "I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

OBJECTION. — "In verse 9 of this psalm it is said, 'Thou shalt break them (the heathen) with a rod of iron; thou shalt dash them in pieces like a potter's vessel.' This is inconsistent with the idea of their being saved."

ANSWER. — We have already shown that Christ, during his reign as the Messiah, will administer rewards and punishments; and that when his reign ceases the dispensation of rewards and punishments will cease also, as he is not to deliver up his kingdom until he has put down all rule, and all authority and power; — until he has reconciled all intelligences to God, and brought them into willing subjection to him. However severe may be the punishment which he will inflict upon the heathen, they are eventually to become his inheritance, as God has given them to him. And we have seen that the will of God is, that of all which he has given Christ, he should lose nothing.

The heathen are given to Christ for an inheritance, and the uttermost parts of the earth for his possession. Jesus certifies to the same truth. John 3: 35, "The Father loveth the Son, and hath given all things into his hand." John 16: 15, "All that the Father hath are mine." Paul says of Christ, Heb. 1: 2, "Whom he hath appointed heir of all things." Well, has Christ the will and the power to accomplish the object of his mission? Matt. 28: 18, "All power is given me in heaven, and in earth." John 17: 2. "Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." John 6: 37, "All that the Father giveth me shall come to me: and him that cometh to me I will in nowise cast out." John 12: 32, "And I, if I be lifted up from the earth, will draw all men unto me."

Jesus taught that the subjects of the resurrection would be equal unto the angels, be placed beyond the reach of death, and be the children of God. Luke 20: 35, 36, "They which shall be ac

counted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection."

OBJECTION. — "The word *worthy* in this text, implies that some will not be accounted worthy to obtain a resurrection from the dead."

ANSWER. — 1. This objection has as much force against the doctrine of endless misery as against Universalism. For if any portion of the human race will not experience a resurrection from the state of death, endless misery for them is of course out of the question. And the text proves conclusively that all who will be raised from the dead shall be holy and happy as the angels of God. 2. The word worthy must not be understood in such a sense as to make this text contradict other portions of the divine testimony. But if we understand it to limit the number of those who shall be raised from the dead, it will contradict the testimony of Jesus himself, of Paul, and all the other scripture writers who have treated upon the resurrection. There is no doctrine more pointedly taught in the Bible than that there shall be a resurrection of all mankind from the dead. In immediate connection with this text, Jesus said, "All live unto God" (see verse 38); and he declared that he would "Draw all men unto him." Paul taught the resurrection of the dead, "both of the just and unjust" (see Acts 24: 15); and in 1 Cor. 15: 22, he says: "As in Adam all die, even so in Christ shall all be made alive." 3. The parallel passages in Matthew and Mark say nothing about any worthiness. In Matt. 22: 30, we read, "For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven;" and in Mark 12: 25, "For when they shall rise from the dead they neither marry, nor are given in marriage; but are as the angels which are in heaven." 4. The language of the text was addressed to the Sadducees, and in the hearing of the Pharisees. The Sadducees did not believe in any resurrection, nor future life. The Pharisees believed in a kind of resurrection, which was nothing more, however, than a mere transmigration. Some suppose they limited the resurrection to those whom they denominated "the just;" whereas others think they believed in a general resurrection of all mankind. In either case the testimony of Jesus in the text under consideration was pointedly against the

opinions of both the Sadducees and Pharisees. In opposition to the doctrine of the Sadducees, he taught that there should be a resurrection of the dead, and a future life. In opposition to the doctrine of the Pharisees, if they held to a limited resurrection consisting in a transmigration of the soul into other bodies, he taught that the subjects of the resurrection would be equal to the angels of God. And in opposition to their doctrine, if they held to a general resurrection which would be a happy one to some, and a miserable one to others, he taught that all who should be raised from the dead would be holy and happy. 5. The question of the Sadducees, to which the language of the text is an answer, did not relate to the *number* who should be raised from the dead, but to the *condition* of those who would experience such resurrection; and our Lord here teaches the general truth, that all the subjects of the resurrection will be introduced into a state of existence, where they will be holy and happy, and where they will be beyond the reach of death. Hence, those who admit the doctrine of a resurrection of all the dead, must allow that this text is a strong proof of the doctrine of universal holiness and happiness. 6. The word worthy may refer to the different degrees of value which is to be attached to the different orders of God's animal creation. As in Matt. 6: 26, "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not *much better* than they?" And in Luke 12: 6, 7, "Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not, therefore: ye are of more *value* than many sparrows." Such were the opinions, and such the habit of thinking of the Sadducees, that if they were brought to admit the resurrection of mankind from the dead, they might suppose that the resurrection of beasts, birds, insects, &c., and indeed all animal creatures, was equally as probable. Hence Jesus might have used the word worthy to signify value, and to limit the resurrection to that part of God's animal creation which he esteemed of sufficient value to be raised from the dead, viz., all mankind. At all events, it will not do to understand the text as limiting the number of the human race who shall be raised from the state of death, for reasons which have already been specified.

Jesus pointedly condemned the doctrine of the Pharisees and of

the Sadducees. Matt. 16: 6, "Take heed, and beware of the leaven of the Pharisees and of the Sadducees." The Sadducees, as we have seen, believed death to be an eternal sleep; and the Pharisees were extremely partial and exclusive in their views of God's character, government, dealings and purposes, towards the children of men. In other words, they were Partialists. Jesus, therefore, has left upon record a pointed condemnation of the principles and practices of Partialists.

Peter was taught, in the vision of the vessel like a sheet knit at the four corners, that all men came down from heaven (*i. e.*, were created by one God who is in heaven); and will all be drawn up again into heaven; and to call no man common or unclean. See Acts 10: 10—15, 11: 5—10.

John says, 1 John 4: 14, "We have seen, and do testify, that the Father sent the Son to be the Saviour of the world." And he says the Samaritans said of him, John 4: 42, "We have seen him ourselves, and know this indeed to be the Christ, the Saviour of the world." And in 1 John 2: 2, he says of Christ, "He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." He speaks of the record which God has given of his Son, and says, 1 John 5: 11, "And this is the record that God hath given to us eternal life; and this life is in his Son." In verse 10, he says, that those who believe not this record make God (or treat God as) a liar. Now, if there are any upon whom God has not purposed to bestow eternal life, then if they believe he has not, of course they believe the truth. How then do they treat God as a liar? John teaches the destruction of all the works of the devil. 1 John 3: 8, "For this purpose the Son of God was manifested, that he might destroy the works of the devil." He taught that all God's intelligent creatures will finally render spiritual worship to him. Rev. 5: 13, "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 15: 4, "Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee." He also taught that a period will finally arrive when all tears shall be wiped away; when death shall no longer hold dominion over man. and

when all sorrow, and crying, and pain, shall be done away forever. Rev. 21: 4, "And there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are done away."

We come now to the testimony of the apostle Paul, and we will arrange his testimony under distinct heads.

1. Paul taught that the salvation of the Gospel is God's free gift to man, and that no man can merit it by any act or volition of his whatsoever. Eph. 2: 8, 9, "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast." 2 Tim. 1: 9, "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."

2. He teaches that the free gift of life is as extensive as the judgment to condemnation. Rom. 5: 18, "Therefore, as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." This gift is eternal life. Rom. 6: 23, "For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord."

OBJECTION. — "This free gift is offered to all, but this does not prove that all will accept of it and be saved."

ANSWER. — There is a great difference between offering to give a thing, and actually giving it. Nothing is said in the text about offering to give eternal life; but on the contrary, it is said, "The free gift *came* upon all men *unto justification of life.*" This free gift is to result in justification of life to all to whom it came. But how can this be, unless it is eventually accepted by all?

3. Paul draws the parallel lines between the extent of sin and disobedience on the one hand, and the extent of righteousness and obedience on the other; and affirms that just as far as the one had extended, even just as far should the other. Rom. 5: 19, "For as by one man's disobedience many were made sinners; so by the obedience of one shall many be made righteous." Parkhurst says on this text, "The word *many* in this verse, signifies *the many*; that is, the *mass*, the *multitude*; the *whole bulk* of mankind." Dr. Macknight says, "For as the word *many* in the first part of

the verse, does not mean some part of mankind only, but *all mankind*, from first to last, who without exception are constituted sinners; so *the many*, in the latter part of the verse, who are said to be constituted righteous through the obedience of Christ, must mean *all mankind*, from the beginning to the end of the world, *without exception*." No man is a sinner until he sins personally; so no man will be counted righteous until he personally practises righteousness. Hence if, as Paul avers, righteousness will extend as far as sin has extended, then all who ever have or ever will practise sin, must eventually practise righteousness. And when all men practise righteousness, what will prevent their being saved?

4. Paul draws the parallel lines between the extent of sin on the one hand, and of grace on the other; and affirms that grace shall extend as far as sin, and even abound over it; so that at last all shall end in righteousness and eternal life. Rom. 5: 20, 21, "Where sin abounded, grace did much more abound; that *as* sin hath reigned unto death, *even so* might grace reign through righteousness unto eternal life, by Jesus Christ our Lord." The same number who have experienced *death*, as the consequence of their own personal sins, are to experience *eternal life*, as the consequence of their own personal righteousness; which righteousness is produced through the instrumentality of Jesus Christ. And grace is to abound over sin, in that the eternal life which is the consequence of righteousness far exceeds the death which is the consequence of sin.

5. He teaches that the whole creation was made subject to vanity, and that the same creation shall be delivered from the bondage of corruption, and be made to participate in the liberty of the children of God. Rom. 8: 20, 21, "For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope; because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." The same word which is here rendered *creature* is in verse 22 rendered *creation*. Dr. Macknight and other good critics say that the word here rendered creature and creation signifies "*every human creature;* ALL MANKIND." Rev. Thomas White translates the passage thus: "For THE CREATION was made subject to vanity not willingly, but by reason of him who

subjected it; in hope that THE CREATION ITSELF also shall be deliv ered," &c.

6. He taught the final salvation of the whole mass of both Jew and Gentiles. Rom. 11: 25—32, "For I would not, brethren (Gentiles), that ye should be ignorant of this mystery (lest ye should be wise in your own conceits), that blindness in part [not total blind ness] is happened to Israel, *until* [here is a limitation of it] the ful- ness of the Gentiles be come in. And so all Israel shall be saved; as it is written, There shall come out of Sion the *Deliverer*, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins. As concerning the gospel, they (the Jews) are enemies for your (the Gentiles) sakes; but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance [that is, God never repents of his gifts or calling]. For *as* ye (the Gentiles) in times past have not believed God, yet have now obtained mercy through their (the Jews) unbelief; *even so* have these (the Jews) also now not believed, that through your mercy they may also obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all" This last verse teaches that the mercy of God towards the Jews will extend as far as their unbelief has ex- tended. We know not how any man of ordinary understanding can read the 11th chapter of Romans and not see that the evident design of the apostle was to teach the eventual salvation of both Jews and Gentiles.

7. He taught that Christ is Lord both of the dead and living and that, whether living or dead, we are the Lord's. Rom. 14: 7—9, "For none of us liveth to himself, and *no man* dieth to him- self. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and the living." The dead and living comprise all mankind, consequently Christ is Lord of all.

8. He teaches that Christ gave himself a ransom for all; that he died for all; that he tasted death for *every man;* that he came to save sinners; that he died for us when we were sinners, and that he died for the ungodly. 1 Tim. 2: 6, "Who gave himself a ran- som for all, to be testified in due time." Heb. 2: 9, "We see

Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." 1 Tim. 1: 15, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." 2 Cor. 5: 14, "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead." Rom. 5: 8, "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5: 6, "For when we were yet without strength, in due time Christ died for the ungodly."

9. Paul not only taught that God loves his creatures, even when dead in trespasses and sins, Eph. 2: 4, 5, but that there is no power in heaven above, nor on the earth beneath, nor in the universe of Jehovah, which can separate us from his love. Rom. 8: 38, 39, "For I am persuaded, that neither *death*, nor *life*, nor *angels*, nor *principalities*, nor *powers*, nor things *present*, nor things to COME, nor *height*, nor *depth*, nor *any other creature*, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

OBJECTION. — "Paul was speaking of God's love to Christians, and not of his love to all mankind."

ANSWER. — He was speaking not only of God's love to Christians, but of his love to mankind in general, as is evident from Eph. 2: 4, 5, "But God, who is rich in mercy, for his *great love* wherewith he loved us, *even when we were dead in sins*." If God loves mankind even when dead in sins, will he ever cease to love them? If he is unchangeable, surely not.

If, then, there is any truth in the declaration of the apostle, which we have quoted from Rom. 8: 38, 39, nothing can separate God's creatures from his love. *Life* cannot do it. If we should live through ceaseless ages, we cannot outlive the love of God. *Death* cannot. No; death cannot place us beyond the reach of God's love. *Angels* cannot. No; angels, whether fallen or otherwise, cannot do it. *Principalities* and *powers* cannot. No; there is no power in the universe that can do it. Things *present* or to *come* cannot do it. No; there is no circumstance of time, place or condition, now nor never will be, that can do it. *Height* nor *depth* cannot do it. No; we may speed our way upward with the velocity of lightning, and continue to ascend through the regions of space,

till millions of ages have rolled around, but we could never reach the place where we should not be surrounded with the tokens and evidences of God's impartial and undying love. Or we may descend with the same velocity, and for the same length of time, into the regions beneath, but we could not go where "universal love" would not smile around and encircle us in its warm embrace. No *creature* can separate us from the love of God. No; we may imagine as many devils as we please, but no devil ever did or ever will exist which will possess the power to rob God of his children, or separate them from his love.

10. Paul taught the limitation, remedial design, efficacious nature, and benevolent object of all the divine chastisements. Heb. 12: 5—11, "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons, for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof *all are partakers*, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh who corrected us, and we gave them reverence: shall we not much rather be in subjection to the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our *profit*, that we might be partakers of his holiness. Now, no chastening for the *present* seemeth to be joyous, but grievous: nevertheless *afterward* it yieldeth the peaceable fruits of righteousness unto them that are exercised thereby."

11. He teaches that the grace of God brings salvation to all men. Titus 2: 11, "For the grace of God which bringeth salvation hath appeared to all men." Adam Clarke says on this text, "It cannot be said, except in a very refined and spiritual sense, that this Gospel had then *appeared* to all men; but it may be well said that it bringeth salvation *to all men;* this is its design, and it was to *taste death for every man* that its Author came into the world." He adds, "As the light and heat of the sun are denied to no nation nor individual, so the grace of the Lord Jesus; this also shines out upon all; and God designs that all mankind shall be as equally benefited by it in reference to their souls, as they are in respect to their bodies by the sun that shines in the firmament of heaven." In the margin

of our large Bibles this text reads thus: "The grace of God which bringeth salvation to all men hath appeared."

12. He taught that there is a moral power in goodness, which renders it sufficient to overcome and subdue all evil. Rom. 12: 21, "Be not overcome of evil, but overcome evil with good." This shows us that evil is limited and bounded by goodness: and that it can be subdued and overcome. Who can doubt that God, who is infinitely good, will overcome it and bring it to a final end?

13. Paul expressly declares that God is the Saviour of *all men;* and states the fact of his trusting in him as such, as the reason why he suffered reproach. 1 Tim. 4: 10, "For therefore we both labor and suffer reproach, because we trust in the living God, who is the Saviour of all men, especially of those that believe." By believing that God is the Saviour of all men, the believer enjoys a special salvation which the unbeliever knows not of. But God could not be said to be the special Saviour of the believer, unless he is the Saviour of all mankind. For, if God is the Saviour of none but believers, there would be nothing special about their salvation; that is, nothing by which it would be distinguished from the salvation of anybody else, as nobody else would be saved.

14. He teaches the destruction of all enemies to God and man; even the *last* enemy, death. 1 Cor. 15: 26, "The last enemy shall be destroyed, death." 2 Tim. 1: 10, "Who hath abolished death, and brought life and immortality to light." Death is here declared to be the last enemy. If death is the last enemy, certainly there can be no enemy after death. And if the last enemy, death, is eventually destroyed, then man will have no enemy. And if the time ever arrives when man will have no enemy, what will prevent his being holy and happy?

15. He not only teaches the destruction of death, but he also teaches the destruction of that which has the *power* of death; and the final deliverance of those who through fear of death were *all their lifetime* subject to bondage. Heb. 2: 14, 15, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." What has the power of death? James 1: 15,

"Sin, when it is finished, bringeth forth death." Sin, then, according to the apostle, is eventually to be destroyed and banished from the universe of God.

16. He also taught the destruction of the grave or hell; and that mankind will gain a complete victory over the powers of death and the grave, and that death shall be robbed of its sting and the grave of its power. 1 Cor. 15: 55, "O death, where is thy sting? O grave (hades), where is thy victory?" These are questions which involve their own answers, and the language implies that both death and hades are to be destroyed.

17. He taught the final ingathering, or reheading, of all men in Christ. Eph. 1: 9, 10, "Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself: that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth, even in him."

18. He taught that at last every knee would be brought to bow at the name of Jesus, and every tongue to confess him Lord. Phil. 2: 9—11, "Wherefore God also hath highly exalted him (Christ), and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth: and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father."

Objection. — "Although all will at last bow the knee to Christ, and confess him Lord, yet on the part of some it will be a forced submission; and, therefore, the text does not prove universal salvation."

Answer. — All this is mere assertion. Nothing is said in the text about one class of men bowing the knee in any different manner from any other class. And, for aught the text says to the contrary, it will not only be done by all, but by all alike, in the same manner, in the same spirit, and with the same sincerity. Indeed, nothing but a willing subjection of mankind to Christ, and an honest and sincere confession of him as Lord, would be to the glory of God, which Paul says the bowing and confession spoken of in the text shall be. Besides, in 1 Cor. 12: 3, we are told that "*No man* can say that Jesus is the Lord but by the Holy Ghost;" and in Rom. 10: 10 "With the mouth confession is made unto salvation." If all

mer, therefore, finally confess that Jesus Christ is Lord, of course all will be saved. If the reader will consult Col. 1: 19, 20, he will see that all mankind are not only to bow the knee to Christ, and to confess him Lord, but they are to be *reconciled* to God. This proves that their subjection, so far from being forced, will be voluntary; and that the confession spoken of will be from the heart.

19. He taught the final reconciliation of all intelligences to God. 2 Cor. 5: 19, "God was in Christ reconciling the world unto himself." Col. 1: 19, 20, "For it pleased the Father that in him should all fulness dwell: and having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven." Professor Stuart says, "Things in heaven, earth, and under the earth, is a common periphrasis of the Hebrew and New Testament writers for the *universe*." All intelligent creatures, then, in the universe are finally to become reconciled to God. Then, of course, there will be nothing in the way of their salvation.

20. Paul draws the parallel lines between the extent of natural and moral death on the one hand, and of immortal and spiritual life on the other; and shows that all who had or would experience the former, should eventually experience the latter. 1 Cor. 15: 22, "As in Adam all die, *even so* in Christ shall all be made alive." Dr. Belsham says on this text, "The apostle's language is so clear and full with respect to the final happiness of those who are thus raised, and that their resurrection to life will be ultimately a blessing, that the generality of Christians have supposed that he is here treating of the resurrection of the virtuous only. But that is not the fact. He evidently speaks of the restoration of the whole human race. All who die by Adam shall be raised by Christ; otherwise the apostle's assertion would be untrue. The case then would have been this: as in Adam all die, so in Christ shall a select number, a small proportion, be made alive. But this is not the apostle's doctrine. His expressions are equally universal in each clause. ALL die in Adam. The same ALL, without any exception, without any restriction, shall by Christ be restored to life, and ultimately to holiness and everlasting happiness."

OBJECTION. — 'The resurrection spoken of here is a resurrection of the body merely. It is, therefore, only a physical change, and does not imply that those who will be thus raised will be saved."

ANSWER. — How do men die in Adam? Adam here signifies earthy man. Every man is an earthy man. Well, as in the earth, man all die, even so in Christ (the heavenly man) shall all be made alive. Now, how do men die in the earthy man? They die both physically and morally. Rom. 5: 12, "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Natural death is the result of a mortal constitution, which every man has. Moral death is the result of sin, which every man commits. Well, *as* in the earthy man all die physically and morally, *even so* in Christ shall all be made alive physically and morally. Besides, the apostle shows that all who are raised from the state of death will be raised from "corruption to incorruption," from "dishonor to glory." This certainly shows that the change to be effected by the resurrection is something more than a mere physical change. Nor does the apostle give the least hint or intimation, in the whole chapter, that any who are raised will be miserable thereafter; but, on the contrary, he speaks of it as a change to be effected upon all mankind, and upon all alike.

21. He teaches that all who have borne or shall bear the image of the earthy man, shall also bear the image of the heavenly man 1 Cor. 15: 49, "And *as* we have borne the image of the earthy, we shall also bear the image of the heavenly."

22. He teaches the resurrection of all the dead from corruption to incorruption, from weakness to power, from natural to spiritual, from dishonor to glory; and the change of both the living and the dead from mortal to immortality. 1 Cor. 15: 42—44, "So also is the resurrection of the dead; it is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body." 1 Cor. 15: 51—54, "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump (for the trumpet shall sound); and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written [see Isa. 25: 6—8], Death is swallowed up in victory." It is often asserted that there is no change after death; but, if there

is any truth in the declaration of the apostle in these texts, the most important change which will ever be experienced by man will take place after death. Man, therefore, in the resurrection world, will be a very different being from what he is here. All reasoning, then, upon the subject of what man will be there from what he is here, is entirely out of the question.

23. He taught that out of God, as the great author, origin, source, and fountain, all things have proceeded; and that into him, as the great centre to which they are tending, shall all things return. Rom. 11 : 36, "For *of* him (God), and *through* him, and to him, are *all things:* to whom be glory forever. Amen." And who cannot respond, Amen?

24. Finally, he teaches the subjection of all intelligent beings to Christ; and, finally, their and Christ's subjection to God; that God may become the all and in all of his creatures. 1 Cor. 15 : 24—28, "*Then* cometh the end, *when* he (Christ) shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that did put all things under him, that God may be all in all." This testimony very plainly asserts the following facts. 1. All things, that is, all beings, are to be brought into subjection to Christ. This work is now going on. It is a progressive work, but will eventually be consummated. In Heb. 2: 8, 9, Paul says, "Thou (God) hast put all things in subjection under his (Christ's) feet. For in that he put *all* in subjection under him, he left *nothing* that is not put under him. But *now* we see not *yet* all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor that he by the grace of God should taste death for *every man.*' 2. There is but one exception to this universal subjection, and that exception is God. 3. Christ is to put down all rule, and all authority and power. Of course, when this is accomplished, the devil will have no rule, nor authority, nor power. 4. Christ and all mankind are finally to become subject to the power, the authority and the

government of God As we have shown that mankind are not only to become subject to God, but are to be reconciled to him, of course there will then be no rebels against God in the universe; either in will, wish, desire, or action; but the spirit of God, who is love, will pervade the hearts and minds of all his creatures, and he himself become all in all. Then God's will and purpose respecting the final destiny of his creatures will be accomplished. His promises will be fulfilled, his oath performed, and his counsel established. Christ will see of the travail of his soul, and be satisfied; and the highest and holiest wishes and desires of the hearts of all God's rational creatures will be gratified.

8th. We argue the truth of Universalism from the *negative testimony* of the BIBLE. The Bible not only teaches the doctrine of universal salvation in positive terms, but it gives the lie direct to the opposite doctrine.

1. It teaches that the anger of God, so far from enduring endlessly, endures but for a moment. Ps. 30: 5, "For his anger endureth but a moment." Isa. 54: 8, "In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer."

2. It expressly declares that God will not be always wroth, and that he will not retain his anger endlessly. Isa. 57: 16, "For I will not contend forever, neither will I be always wroth." The reason assigned is, "For the spirit should fail before me, and the souls which I have made." Ps. 103: 8, 9, "The Lord is merciful and gracious, slow to anger, and plenteous in mercy; he will not always chide, neither will he retain his anger forever." Mic. 7: 18, "He retaineth not his anger forever, because he delighteth in mercy." Ps. 89: 30—32, "If his (David's) children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgressions with the rod, and their iniquity with stripes; but my loving kindness will I not utterly take from them nor suffer my faithfulness to fail." Lam. 3: 31—33, "For the Lord will not cast off forever; but though he cause grief, yet will he have compassion according to the multitude of his tender mercies."

9th. We argue the truth of this doctrine from *inferences*, which are plainly deducible from several facts, which are explicitly stated in the BIBLE. We infer the truth of this doctrine,

1. From the fact that God is the Creator of all men. Acts 17 : 26, 'He giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth." Rev. 4 : 11, "Thou (God) hast created all things." If God is the Creator of all men, he created them for wise and benevolent purposes. He has conferred on us an unasked existence, and he will see to it that that existence does not result in a curse.

2. God is the Father of all men. In Num. 16 : 22 and Heb. 12 : 9 he is called the "God and Father of the spirits of all flesh." In Matt. 6 : 9, we are instructed to call him "our Father." In Mal. 2 : 6, the prophet asks, "Have we not all one Father? hath not one God created us?" In Matt. 23 : 9, Jesus says that, "one is our Father, which is in heaven." In Acts 17 : 22, Paul calls the idolatrous heathen "the offspring of God." And in Eph. 4 : 6, he says, "There is one God and Father of all." A good father would never make the existence of his children a curse. If, therefore, God is the Father of all mankind, he will never make any portion of them miserable, any further than is for their ultimate good.

3. God is good, and his goodness is universal. Ps. 145 : 9, "The Lord is good to all, and his tender mercies are over all his works." Ps. 119 : 68, "Thou art good, and doest good." If God is good to all now, he always will be; and, hence, he will do good to all now, and in all coming time. Consequently, he will never inflict any positive evil upon any.

4. God is wise. Ps. 104 : 24, "O Lord, how manifold are thy works; in wisdom thou hast made them all." Rom. 16 : 27, "To God only wise be glory." If God is wise, he can devise the best possible plans; but to devise a system of moral government, which would result in the endless sin, rebellion and misery, of the subjects of that government, would not be the best possible plan; therefore, God has devised no such plan.

5. God is holy. Lev. 19 : 2, "For I the Lord your God am holy." Rev. 4 : 8, "Holy, holy, holy, Lord God Almighty." If God is holy he must be opposed to evil any further than that evil can be made subservient to the production of good. But endless evil could result in no good; therefore, God will not permit endless evil to exist.

6. God is just. Isa. 45 : 21, "A just God, and a Saviour." If God is just, he will punish and reward all moral agents according to

their works. But endless punishment would not be according to the works of men. Therefore, God will not inflict such punishment upon any.

7. God is merciful. Ps. 62: 12, "Unto thee, O Lord, belongeth mercy: for thou renderest to every man according to his works." Ps. 107: 1, "His mercy endureth forever." In the 136th Psalm David asserts no less than twenty-six times that the mercy of God "endureth forever." The same thing is asserted more than fifty times in the Bible. For God to inflict endless pain upon any of his creatures, would leave no room for the exercise of mercy. Therefore, as he is merciful, and always will remain so, he will inflict no such pain on any.

8. God is omnipotent. Rev. 19: 6, "The Lord God omnipotent reigneth." If God is omnipotent, there is no power in the universe which can be arrayed against him which he cannot overcome. His plans and purposes, therefore, cannot be defeated. And as all his plans are wise, benevolent and good, hence good and only good must be the final result to all his creatures.

9. God is love. 1 John 4: 8, "God is love." Love prompts its possessor to do all that lays in his power to promote the good of the objects of love. God has an abundance of power to promote the good of his creatures, for he is omnipotent. He has the disposition to do so, for he is love. Hence, good to all must be the final result.

10. God is impartial. Ps. 145: 9, "The Lord is good to all." In James 3: 17, it is said of the wisdom which cometh down from above, that it is "without partiality." If God is impartial, he has never purposed the endless happiness of some of his children, and the endless unhappiness of the rest.

11. God is unchangeable. Mal. 3: 6, "I am the Lord, I change not." James 1: 17, "With whom (God) is no variableness, neither shadow of turning." If God is unchangeable, he will endlessly remain what he has been in all time past, and is now. And as he always has, and does now, seek the good of his creatures, therefore he always will.

12. We infer this doctrine from the representation which is given of the Gospel by the inspired writers. The term Gospel signifies good news. The angels who announced the birth of the Saviour, said, Luke 2: 10, "Behold, I bring you good tidings of great joy, which shall be unto all people." The Gospel is called "the ever-

lasting gospel," Rev. 14: 6. The "gospel of the grace of God," Acts 20: 24. The "gospel of peace," Eph. 6: 15. The "gospel of God," Rom. 1: 1. The "glorious gospel," 1 Tim. 1: 11. And, the "gospel of our salvation," Eph. 1: 13. It is called the "new covenant," Heb. 8: 8. Said to be "better than the old," Heb. 8: 6. To be founded on better promises, Heb. 8: 6. Said to be "the ministration, not of condemnation and death, but of life and peace," 2 Cor. 3: 6—11. If this is a correct representation of the Gospel, certainly such a glorious system could not reveal nor contain the doctrine of unmerciful wrath and never-ending cruelty.

13. From the character, conduct and teachings, of Jesus Christ. He was the great founder of the Christian religion. He was benevolent, and even mindful of the physical wants of man, Mark 8: 1—9. He was tender-hearted and sympathizing. He wept at the grave of Lazarus, John 11: 35; raised the widow's son, Luke 7. 12—15; healed the physical maladies of men, Matt. 12: 10—13; and mourned and wept over Jerusalem, Matt. 23: 37—39, and Luke 19: 41. He was mild, forgiving and forbearing — to Peter, who denied him, Luke 22: 61, 62; to Thomas, who would not believe him, John 20: 24—29; to the woman taken in adultery, John 8: 3—11. He taught that we must love and forgive our enemies, Matt. 5: 44, and 6: 14, 15. He taught that we must forgive, not seven times only, but seventy times seven, Matt. 18: 21, 22. He prayed for his enemies and murderers, Luke 23: 34. And, at last, he freely offered up his life as a sacrifice on the altar of humanity. The whole conduct, and character, and disposition, and teachings, of Jesus was in accordance with the spirit of universal love and benevolence. He was actuated by none of the spirit of revenge, wrath or cruelty. How, then, can it be supposed that he believed and taught the cruel and unmerciful doctrine of endless hell torments?

14. From the influence which the Gospel exerts upon the character, conduct and feelings, of its recipients. What a mighty and an astonishing change it wrought in Paul! His partial and exclusive sentiments and feelings were exchanged for the utmost liberality of opinion and feeling. The Gospel changed his enmity to love, his bigotry to charity, and his Partialism to Universalism. It wrought the same happy change in all who received its truths into

good and honest hearts. A belief in the Partialist God, and in the Partialist doctrine, could never have produced such effects. Hence, Partialism is not the doctrine of the Gospel.

15. From the nature of God's law and its requirements of man. It is the great law of love. It requires that we love God with all our soul, might, mind and strength, and our fellow-men as ourselves, Matt. 22: 36—40. But how can we love God in the manner required, unless he is a lovely being? And how can he be a lovely being, and at the same time inflict unending pain upon his own helpless and dependent offspring? Again, how can we love our fellow-men as ourselves, if we believe God hates a portion of them? We are bound to imitate God. We are commanded to imitate him as dear children, Eph. 5: 1. If, therefore, God hates a part of mankind, we are bound to do so likewise. The very fact, then, that we are required to love our fellow-men, universally, proves that God loves all, and will do good to all.

16. From the effects which the Gospel produced on those who believed it. They were saved, Rom. 8: 24, and 1 Cor. 1: 18, they were blessed, Gal. 3: 9; they had peace and joy in believing, Rom. 15: 13; they were enabled to rejoice with joy unspeakable and full of glory, 1 Peter 1: 8; their joy was full, John 15: 11; and they entered into rest, Heb. 4: 3. A belief in a partial God and in a partial salvation could not produce such effects Nothing short of a belief in God as the Father, Friend and Saviour, of all mankind, could do it.

17. From what the Scriptures teach respecting faith. It is the substance of things hoped for, Heb. 11: 1; and it works by love, and purifies the heart, Gal. 5: 6. But no man can hope for endless misery to be true; and, hence, that doctrine is not the substance of things hoped for. Therefore, a faith in that is not the faith of the Gospel. All hope for the truth of Universalism; hence, Universalism is the substance of things hoped for, and, therefore, a faith in Universalism is the faith of the Gospel. Again, Partialism, or a faith in the doctrine of endless misery, does not work by love, but by fear; hence, it is not Gospel faith. But Universalism does work by love, and not by fear; therefore, to believe in Universalism is to believe the Gospel. Once more; a belief in Partialism does not purify the heart, but serves rather to harden it and to blunt the finer feelings of human nature; hence, it is not the true faith.

Universalism does purify the heart and beget a principle there of universal benevolence and philanthropy to man; therefore it is the true faith.

18. From what the Scriptures teach respecting hope. It enables its possessor to purify himself even as God is pure. 1 John 3: 3. It is an anchor of the soul, both sure and steadfast. Heb. 6: 19 On the purifying nature of this hope the remarks made above on faith will apply equally as well here. They need not, therefore, be repeated. This hope is called "an anchor of the soul, both *sure* and *steadfast*." But how could it be so if the thing hoped for depended on the fickleness of man? Man is too frail, and erring, and helpless a being to found such a hope upon. And nothing short of a belief in God as the Saviour of all, and the absolute certainty of the accomplishment of the thing hoped for, could impart a hope to man which would be as an *anchor* to his soul, both *sure* and steadfast.

19. From what the Bible teaches respecting the confidence which we ought to repose in God. We are repeatedly commanded to trust in God. To do so, is enjoined upon us as a sacred and imperious duty. Prov. 3: 5, "Trust in the Lord with all thine heart." Ps. 62: 8, "Trust in him at all times, ye people; pour out your heart before him: God is a refuge for us." Ps. 40: 4, "Blessed is that man that maketh the Lord his trust." Prov. 29: 25, "Whoso putteth his trust in the Lord shall be safe." Isa. 26: 4, "Trust ye in the Lord forever." Ps. 9: 10, "They that know thy name will put their trust in thee." Job 13: 15, "Though he slay me yet will I trust in him." In Job 22: 21, we are required to "make ourselves acquainted with God, and be at peace." Jesus enjoins upon us to repose the most unlimited trust in God, and to take no anxious thought for the future. Matt. 6: 25—34. But if God is as he is sometimes represented to be by the believers in endless misery, how could we trust in him? And if that doctrine is true, how could we help being anxious in regard to the future? The fact is, nothing but a belief in the universal paternity of God, and that he is the Friend of all, will enable us to repose that trust in him which he requires at our hands.

20. From what the Scriptures teach respecting prayer. We are commanded to pray for all men, 1 Tim. 2: 1; to pray for our enemies, even for those who despitefully use us, and persecute us, Matt.

5: 44 to pray in faith; for we are told that whatsoever is not of faith is sin, Rom. 14: 23; to lift up holy hands and pray without wrath and doubting, 1 Tim. 2: 8. But how can we pray in faith for the salvation of all men, unless we believe that all will be saved? And why pray for all men if God has determined that some shall not be saved, or if we believe that all will not be saved? The fact that we are required to pray for all men, and to do so in faith, nothing doubting, is a strong proof of the doctrine for the truth of which we are contending.

21. Finally, we infer the truth of this doctrine from the fact that it is in accordance with the highest and holiest desires and expectations of all benevolently disposed and good men; and that the opposite doctrine does violence to the intellectual powers of man, and is repugnant to the better feelings of his nature. Just in proportion as the feelings of mankind become refined and elevated, and as their intellectual powers are cultivated, and light and knowledge increase, just in that proportion will this doctrine spread and prevail.

CHAPTER XXI

OBJECTIONS TO THE DOCTRINE OF ENDLESS MISERY.

1. It makes God the author of an infinite evil. Misery is evil. The idea of misery infinite in duration presupposes the idea of infinite evil. No finite being can be the cause of an infinite evil. God is the only infinite being in the universe. If, therefore, infinite evil does actually exist, its existence must be referred to God. But to suppose God to be the author of an infinite evil, is to suppose that he is infinitely evil himself.

2. It impeaches some of the most glorious attributes of the Deity. If it be said that this evil is something which God did not foresee, wish, will, desire, appoint, permit, intend nor purpose, then his wisdom, foreknowledge and omniscience, are expressly denied. If it be said that he foresaw this evil, but could not prevent it, this impeaches his power, his goodness, justice, mercy and benevolence; because, to all those whom he created, knowing that their existence would be an endless curse, he is neither good, just, merciful nor benevolent. If it be said that this evil is something which he did actually will, wish, desire, purpose and appoint, this not only impeaches his goodness, justice, mercy and benevolence, but it makes him as malignant as malignity itself; — a perfect monster in cruelty, and as much worse than a Caligula or a Nero, or even the fabled god of hell, as he possesses more power than they to do mischief, to inflict pain and misery.

3. It teaches that our present existence is one of extreme hazard so much so, that no rational man could possibly choose to exist under such circumstances. It has been taught by the believers in this doctrine that ninety-nine out of every hundred of the human family would suffer endless misery; and, indeed, if there is any truth in their general theory, this seems to be a necessary conclusion. Every man who is born into the world, therefore, stands ninety-nine chances of being endlessly miserable, to one of being endlessly happy. Now, suppose a narrow bridge erected over a deep chasm or gulf. On the opposite side there is a fine country, a healthy climate, and everything which can be conducive to the happiness of man. On this side we must experience the same toils, deprivations and sufferings, which fall to the lot of man in this life. We are anxious to cross this gulf and better our condition. We approach to the brink of the gulf, and propose crossing the bridge. We are informed that we are at perfect liberty to do so; but says our informant, "before you attempt the passage, I feel in duty bound to inform you, that although thousands have attempted to cross this bridge, yet ninety-nine out of every hundred fail in the attempt, fall from the bridge, and are dashed to pieces in the chasm below." What rational man, under these circumstances, would be willing to attempt the passage? Not one. No — we should choose rather to remain where we were, than to run such an awful hazard. And yet this falls infinitely short of being a parallel case to that of the other. In the one case we only run the risk of our lives. In the other we run the risk of being endlessly miserable, when the chances are as ninety-nine to one against us. What rational man would not rather choose to sleep the quiet sleep of non-existence, than to receive existence on such terms, and run such a desperate chance?

4. If, as is contended by the advocates of this doctrine, man is the procuring cause of this misery, then it makes infinite consequences flow from finite causes, which is altogether unphilosophical.

5. It carries the consequences of men's actions altogether beyond the sphere in which they act; and involves the absurd idea, that we can sow our seed in one field, and reap the harvest in another. Man, by his sins, only injures himself and his fellow-men, "by destroying his own internal peace, and their external happiness." He cannot injure God, nor any being superior to himself. His

actions do not affect the inhabitants of the moon, nor of any of the planetary worlds, nor of any in any part of God's universe except those living in this world. Why, then, should it be supposed that the consequences of his actions can extend beyond the present world, to which all of his actions are confined?

6. The doctrine, as it is held by Arminians, makes man the arbiter of his own destiny, and suspends an eternity of weal, or an eternity of woe, upon his own actions. Now, we appeal to every rational man, and ask if this is not too important a trust to be committed to so frail a being as man? Man, in his very best estate, is a frail child of mortality. He is extremely liable to err, and is surrounded with temptations on every hand. He is born into the world entirely ignorant and helpless, and all that he ever knows he is obliged to learn. The very first that he knows of himself, he is as he is, and he cannot help it. The very first sensations he experiences are those of appetite and want. He is very frequently placed (unavoidably by himself) under circumstances which are unfavorable to the development and cultivation of his moral nature. He is not unfrequently corrupted in his very youth by the teachings and examples of his fellow-beings. Now, to suppose that such a being is made the arbiter of his own eternal destiny, by Him who created him, is such a reflection on the wisdom and goodness of God, that we see not how the idea can be harbored for a single moment. Man manifests but little wisdom in the management of his temporal affairs. Can it be supposed then that he would manage his eternal interests any better?

7. It charges God with cruelty. It accuses him of inflicting pain upon his creatures with no good object in view; that is, in reference to those upon whom it is inflicted. It needs no argument to prove that endless punishment can result in no good to the punished. If it be said that this misery is inflicted for the purpose of vindicating God's glory, justice, and his law; then we ask, — Cannot God's glory, justice and law, be vindicated only at the expense of the endless misery of millions and millions of his own children? Who would not rather think that no such being as God exists? The remark of Plutarch will apply here. "I had rather," says he, "that men would say that no such man as Plutarch ever existed, than to have them say, there was one Plutarch who devoured his own children as soon and as fast as they were born into the world."

Suppose you see a father inflicting punishment upon one of his children; he continues to lay on stripe after stripe, until the shrieks and cries of the unfortunate child cause your blood to chill in your very veins. You ask the father why he inflicts such severe punishment. He tells you, to vindicate his own parental authority, and the law which he has established for the regulation of the conduct of his children. You ask again, But have you no other object in view? Do you not intend the good of your child? He tells you, no; his only object is to vindicate his law. Now, suppose that father to have the power to perpetuate the existence of that child through endless duration; and that you ask him if he intends that the punishment which he is inflicting shall ever cease. He answers, no; and informs you that he intends to perpetuate the existence of his child through eternity, and make him a monument of his eternal wrath and displeasure; and all to vindicate his own authority, honor and law. What would you think of the glory, and honor, and authority, and law, of such a parent as this? Why, the voice of insulted humanity would cry out and brand such a father with infamy. And every rational man would say that he was undeserving the name of parent. How, then, can we attribute such a character, and such conduct, to the God of heaven, as to suppose that he will inflict such pain upon his creatures as can never result in any good?

8. It can result in no good to any being or beings in the universe; and is, therefore, not only useless, but infinitely worse than useless.

9. No such penalty was ever annexed to any known law given by God to man.

10. God never threatened any man, nor any set of men, with any such punishment.

11. No such punishment was ever threatened to man, by any prophet, priest or king, mentioned in the Bible.

12. No person mentioned either in the Old or New Testament ever expressed any fears of suffering such misery.

13. No person mentioned in the Bible ever prayed to God to be saved from such misery.

14. It originated among the heathen. Of course it had its origin among those nations that enjoyed no revelation from God; and is. therefore, a mere chimera of the human imagination.

15. It has a direct tendency to call out the very worst passions of human nature; to blunt the finer feelings of the same, and to foster a spirit of pride, arrogance, self-righteousness, pharisaism, exclusiveness, vindictiveness, cruelty, partialism, malice, malignity, revenge and persecution. In proof of this, we have only to appeal to the history of the conduct of those who have believed this doctrine. The Jews of ancient times, if they did not believe this doctrine, at least believed in a partial God; and this made them partial and exclusive in their feelings. Hence they despised and persecuted every other nation on earth. And if they have been despised and persecuted in turn, it has always been by those of the same partial views as themselves. The Jews of our Saviour's time believed the doctrine of endless misery, having learned it from the heathen; and, under the influence of the feelings engendered by it, they persecuted the disciples of Christ from city to city, imbrued their hands in the innocent blood, and crucified the Son of God. Under the influence of this doctrine, and acting upon the belief that the Mahomedans were the enemies of God, and were hated by him, the crusaders waged an exterminating war of many years against them, and millions and millions of lives were destroyed in the contest. Under the influence of the spirit of the same doctrine, Peter the Hermit raised an army of 600,000 men, and marched to Jerusalem to wrest the "holy land" from the grasp of the infidel Turk. And what a righteous retribution awaited them! They left their bones to bleach on the plains of Palestine, and their blood flowed freely to fatten the soil of that country. Under the same influence the Catholics have martyred thousands of innocent victims, and they too have been persecuted from the same cause. Under the influence of the same views men have instituted the inquisition, the wheel, the rack, and the torture. They have tied their fellow-men to the stake, and destroyed them with fagot and flame. They have whipped Baptists, and hung harmless and peaceable Quakers. They have kindled the fires of Smithfield, and plunged the dagger into the hearts of sixty thousand innocent victims in one day. In fine, this doctrine has filled the world with carnage and blood for more than eighteen hundred years; and it is high time that it was banished from the world. A doctrine of such a tendency never proceeded from a God of truth and love.

16. It has driven thousands to despair, madness, suicide and

death. This fact is so notorious that it requires no proof. The newspapers teem with accounts of this kind almost every week.

17. It does violence to the reasoning powers of man, and is abhorrent to the better feelings of his nature.

18. All human observation and experience are directly arrayed against it. God has so guarded the interests of his creatures here, that pain cannot be endured, beyond such a point, without terminating in the death of the sufferer. Can we then suppose that he will ever perpetuate the existence of his creatures only to make them miserable?

19. It teaches that God will raise myriads of human beings from the quiet sleep of death, and the slumbers of the grave, and constitute them immortal, for no other purpose but to make them endlessly miserable. Of course this makes the doctrine of the resurrection a subject of dread and fear, rather than of hope and joy.

20. It teaches that the divine justice is of such a nature that it can never be satisfied; for what is always doing, will, of course, never be done.

21. If, as has been taught by some of the advocates of endless misery, every sin deserves endless punishment, and if endless punishment consists in inflicting all the pain upon the wicked which their natures will be capable of enduring, then this doctrine renders it utterly impossible for God himself to punish any individual for more than one sin. Of course all other sins were committed with perfect impunity. How, then, is God's justice to be vindicated?

22. It teaches that God's law will eternally be violated; and, of course, never fulfilled. Hence, it comes in contact with the testimony of Jesus Christ. Matt. 5: 18.

23. The doctrine, as held by Arminians, teaches that God has been baffled in his design in creating man; and, of course, that there is a power in the universe which is superior to God himself.

24. The same theory teaches that God has been made the subject of pain and misery by his own creatures; and that that misery can never end. Disappointment implies uneasiness; and uneasiness implies pain and misery. If, therefore, God has been disappointed in the grand and glorious object which he had in view in creating man, that disappointment must be a source of unhappiness to him; and if he is to be eternally disappointed, he must be eternally miserable.

25. It teaches that if God was infinitely malignant and cruel, it

could not be worse for a large portion of his sentient creatures than it actually will be; while, at the same time, the advocates of this doctrine say that God is infinitely benignant, benevolent and good. A more palpable contradiction in terms cannot well be imagined nor conceived.

26. It is directly calculated to destroy the confidence of man in the Bible as a revelation from God, and is no doubt the principal cause of nine-tenths of the infidelity which prevails in our world.

27. It has a direct tendency to bar the exercise of that trust and confidence which we ought to repose in God, and which is so necessary to our well-being and happiness in life.

28. It has its origin in hatred. If all mankind had loved each other as they love themselves, no one would ever have dreamed that any man was in danger of suffering endless misery. Ask the believer in this doctrine if he believes his parents will suffer such misery, and he will tell you, no. Ask if he believes his brothers, his sisters, his wife, his children, or his friends, will suffer such misery, and he will answer, no. Even if any of these have died without making any profession of religion, and even without any hope for themselves, still he will express at least a faint hope that they will not be made endlessly miserable. But why all this? Ah, he loves his parents, brothers, sisters, wife, children, and friends, and is willing that they should go to heaven and be happy. But you ask him if he believes that that man who has greatly injured him will suffer such misery, and his answer will be, "O yes; hell was made for just such characters as he." This shows that the doctrine originated in hatred; and that "hell is built on spite." We ought to strongly suspect and distrust a doctrine which originates from such a source.

29. It gives to man the tremendous power of fixing the destiny of his fellow-man, either for weal or woe, through the ceaseless ages of eternity. What a chance for the exercise of malice and revenge does this doctrine give to man! Let us suppose the case of an individual who is a worthy and respectable man; — he has, however, made no profession of religion, nor experienced that miraculous change which is supposed to be necessary in order to entitle him to salvation. He is forty years of age; if he lives to be fifty, he will experience this change and be saved. An individual, of the very worst character, imbibes a hatred toward this man, and, instigated

by the spirit of revenge, murders him. The murderer is arrested, tried, found guilty, and sentenced to be hung. While confined in prison, awaiting the day of execution, he is visited by the pious clergy. They pray with him, exhort him to repentance, and finally, through their instrumentality, he is truly converted. On the day of execution he is swung upon the gallows, and his happy spirit is wafted to the realms of bliss. While there, he looks over the battlements of heaven, and sees the man whom he murdered on earth writhing in the agonies of hell. Now, let us suppose that this murderer, if he had not committed this crime, would never have repented, but would have died in his sins and went to hell. Is it not plain that, in this case, the act of murder has been the means of sending a man to hell, who would have otherwise went to heaven; and of sending another to heaven, who otherwise would have went to hell? What a tremendous power is this to commit to erring man!

30. The doctrine of endless hell torments is built on poetry, parables, metaphors, figures of speech, fancy and imagination. The heated imagination of the ancient poets first conceived the idea of endless torture. And the advocates of the doctrine at the present day, so far as they rely upon the Bible to prove it, appeal to the parables, metaphors and figures, which abound in that book, rather than to any plain, positive or direct testimony.

31. It teaches, that not only millions and millions of human beings, who have lived and died in our world, will be made endlessly miserable, but that millions and millions yet unborn, will, if they exist, become the subjects of the same misery. Now, in reference to those yet unborn, there is but one way to prevent their being endlessly miserable. Proclaim universal celibacy, — cease to propagate the human species, — and of course you will cease to be instrumental in bringing beings into existence to be plunged beneath the liquid fires of hell's sulphurous flames. Benevolence, justice and humanity, lift up their voice and demand that this course be pursued by every rational man. A doctrine, from which such conclusions can be legitimately drawn, cannot possibly be true, but must inevitably be false.

32. It teaches that God has annexed a penalty to his law, which, if inflicted, will produce the very thing which the law was designed to prevent. It will not be disputed that the law was designed to *prevent* misery and to promote happiness. This design is accom-

plished in so far as it prevents disobedience and secures obedience. But if, when it is violated, it inflicts endless misery on the transgressor, then the design of the law is completely thwarted by its own penalty. It may be said that, "allowing the penalty to be *limited* misery, yet, if the penalty is suffered, the design of the law is defeated as well as in the other case." We reply, if the object in inflicting the penalty is to prevent transgression and enforce obedience, then the design of the penalty is in harmony with the design of the law. On this principle we avoid the monstrous absurdity which is evidently involved in the idea that an infinite penalty is annexed to the law.

33. It teaches that God has annexed a penalty to his law, which, if inflicted, will forever prevent a large number of its subjects from complying with its requirements. The law demands obedience. It always did and always will require this of all men. But, if God dooms any portion of mankind to endless spiritual death, then it will be impossible for such ever to obey the law.

34. It teaches that God's law rests and is satisfied with the infliction of its penalty. Now, if this is the nature of God's law, then, as "all have sinned," the law would be just as well satisfied with the endless sin, rebellion and misery, of all mankind, as with their obedience. A most singular law such would be surely.

35. It teaches that God has annexed a penalty to his law, which, if inflicted, would be a greater evil than the transgression of the aw. That transgression of the law produces misery we admit. But, then, that misery is finite and limited, it being the effect of a finite and limited cause. Now, if God inflicts endless misery on the transgressor, then it will be seen at once that the remedy is infinitely worse than the disease.

36. It teaches that God's law is directly arrayed against his promises. God has promised to bless all mankind in Christ, the seed of Abraham. Acts 3: 25. This blessing consists in turning men from iniquity and saving them from sin. Acts 3: 26. Now, the doctrine of endless misery teaches that God's law will continue to be violated and trampled under foot, by a large portion of its subjects, throughout all coming time. How, then, can God's promises ever be fulfilled? How absurd to suppose that God has involved himself in a dilemma like this!

37. A doctrine so repugnant to reason, so directly opposed to the dictates of benevolence, humanity and justice, cannot be believed by any well-regulated and well-balanced mind. Hence, the wise and good of all ages, whenever and wherever this doctrine has been known, have rejected it.

CHAPTER XXII

ON THE AUTHORITY OF THE APOSTOLIC AND CHRISTIAN FATHERS.

THOSE early converts to Christianity, who distinguished themselves in defending and publicly teaching the Christian religion, and who lived before the year 120, and who by possibility might have associated with some of Christ's apostles or evangelists, are called the "Apostolic Fathers." Those who succeeded them, and lived after the year 120, up to the time of the establishment of Popery, are called the "Christian Fathers." In the various controversies, on religious points of doctrine, which have agitated the Christian church, the disputants have been in the habit of appealing to the authority of these fathers. In the course of the controversy between Universalists and Limitarians, the authority of these men has sometimes been appealed to as sufficient to settle the point in dispute. Both parties have appealed to their opinions with great confidence; as if what they believed and taught was a matter of great consequence. Now, it appears to us that more importance has been attached to the question, What did the Apostolic and Christian Fathers think, and how did they believe? than it is really deserving of. A few of our reasons for so thinking will now be given. 1st. We will speak of the Apostolic Fathers. 2d. Of the Christian Fathers.

I. The Apostolic Fathers are Clemens, Romanus, Ignatius, Polycarp, Papius, Barnabas, and Hermas. These are all whose writings have come down to us. That their opinions are deserving of but little weight, is evident from the following facts: 1. There is no

proof that either of them ever associated with any of Christ's apostles or evangelists. If they did, one thing is certain, they have not in their writings mentioned one of the historians of Christ. *See Dodwell's Diss. on Irenus.* 2. It is said that Clemens and Ignatius were acquainted with the apostles; and that Polycarp was the disciple of John; but of this there is no direct proof. Allowing it to be true, however, all this might be, and yet they not learn anything from the apostles respecting the great point in dispute now between Limitarians and Universalists. The circumstances of times then made it necessary that the doctrine that Jesus was the true Messiah, and the Sent of God, should be the prominent and fundamental doctrine taught; and but little was said about anything else. Besides the writings of Clemens, Ignatius and Polycarp, afford no proof of the doctrine of endless misery. It is thought that they believed in a limited resurrection, and that none except the righteous would be raised from the dead. If so, they held an opinion at variance with that taught by the apostle Paul; and, of course, could not have learned it either from him or from the teachings of Christ. 3. The writings of these men prove that they were "men of but little learning; and, for the most part, of as little judgment; and whoever reads them, expecting to find them either instructive or edifying, will rise from their perusal in disappointment, if not with disgust." The epistle of Clemens is the best of them all, and "contains but one instance of those absurd allegories which *abound* in the succeeding fathers." The writings of Ignatius "contain some puerile conceits, betray a fondness for the Eastern fables concerning the angelic world, and are filled with earnest injunctions of the most unreserved submission of *reason, faith and practice, to the* CLERGY; *whose authority is often likened, expressly, to that of* GOD *and* JESUS CHRIST." Polycarp's writings evince "a more regular and intelligent mind than most of the ecclesiastical writings of that age. The author is guilty of one exception to his general moderation, when he exhorts his brethren to be '*subject to the elders and deacons, as unto* GOD *and* CHRIST.'" Papius formed "a collection of idle tales and foolish notions, and published them to the world as the authoritative instructions of Christ and his apostles; and succeeding fathers adopted some of its fictions." The epistle of Barnabas "was composed by some Jewish Christian of mean abilities, for the purpose of representing the Mosaic law and other parts of the Old Testament

as containing a hidden account of Christ and his religion. The allegorical and mystical interpretations of which the epistle mostly consists present an extraordinary instance of blind stupidity aiming at discoveries." "Understand, children," says he, "these things more fully: that Abraham, who was the first that brought in circumcision, performed it, after having received the mystery of three letters, by which he looked forward in the spirit to Jesus. For the scripture says that Abraham circumcised three hundred and eighteen men of his house. But what then was the mystery that was made known to him? Mark, first, the eighteen; and, next, the three hundred. For the numeral letters of ten and eight are IH. And these denote *Jesus*. And because the cross was that by which we were to find grace, he, therefore, adds three hundred; the numeral letter of which is T, the figure of the cross. Wherefore, by two letters he signified Jesus, and by the third, his cross. He who has put the ingrafted gift of his doctrine within us, knows that *I never taught to any a more* CERTAIN TRUTH; but I trust ye are worthy of it." "Such is one of the important discoveries our author communicates." If he never taught a greater truth than this, then everything else he taught was, by his own confession, a lie. Strange as it may seem, the later fathers, even those of undoubted learning, such as Justin Martyr, Irenæus, Clemens Alexandrinus, &c., appear to have been, by no means, insensible to the charms of their kind of nonsense." "The last, as well as the longest, of the works of the Apostolic Fathers, so called, is that effusion of second childishness, *The Shepherd of Hermas*. It was written at Rome by a brother of the bishop of that city; but it betrays an ignorant and imbecile mind, in absolute dotage. The author relates pretended visions, and introduces instructions which he received from an angel, who occasionally appeared to him, as he asserts, in the habit of a *shepherd*. But the conversation he attributes to his celestial visitants is more insipid than we commonly hear from the weakest of men." *See Ancient History of Universalism*, Chap. I.

II. Of the Christian Fathers, the most distinguished are the following: Justin Martyr, Titian, Hegesippus, Irenæus, Athanagorus, Theophilus, Clemens Alexandrinus, Tertullian, Origen, Demetrius, Alexander, Heracles, Ambrosius Firmilian, Gregory Thaumaturgos, Athanodorus, Cyprian, Dionycus, Nepos Methodius, Arnobius, Lactantius, Paul of Samosata, Pamphilus, Eusebius, Athanasius, Greg-

ory Nazienzen, Gregory Nyssen, Didymus, Basil, Apollinarius, Epiphanius, Jerome, Evagrius, Theophilus, Ambrose, Chrysostom, Augustine, Isodorus Rufinus, Anastasius, Theodosius, Augustine Theodorus, Theodoret, Synesius, Jerome, and Hilary. That the opinion of these men on any important point is not deserving of any great weight, and ought not to be considered sufficient to settle any disputed subject of great importance, is evident from the following facts:

1. They were not inspired men. We might as well, therefore, appeal to the opinions of John Calvin, Martin Luther, and a host of others who have lived since their day, as to appeal to the opinions of either the Christian or Apostolic Fathers. Yea, we may as well trust to our own opinions as to trust to theirs.

2. In relation to some very important points, they differed among themselves. If we appeal to their testimony, then, we can prove Calvinism to be true, and we can prove it to be false. We can prove Arminianism to be false, and we can prove it to be true. We can prove Universalism to be a doctrine of devils, and we can prove it to be the truth of God. Who cannot see that such testimony defeats itself?

3. The Christian Fathers were no more competent, nor any better qualified, to understand the scriptures of the Old and New Testament, than we are at the present day. Indeed, they were not as much so, as their writings prove. The most distinguished of them were converts from some one of the various schools of heathen philosophy; and when they came over to Christianity, they brought many of their philosophical opinions with them. These they incorporated and blended with the Christian religion, and made up a system of theology, composed partly of Christianity and partly of heathen philosophy. They were in the habit of allegorizing and mystifying the Scriptures, instead of understanding them in their plain and obvious sense. This, of course, would have an effect to bewilder their minds, and prevent the light of truth from shining into their understandings. They were comparatively ignorant of the peculiar style and phraseology of the Hebrew language, which style was adopted by Christ and his apostles; and they were ignorant of all just rules of interpretation. By the aid of the light which has been thrown upon the various sciences since the days of these fathers, we enjoy better means and greater facilities for arriving at the true *sense* and meaning of the Scriptures than they did.

4. Of the writings of the Apostolic Fathers, and of the early Christian Fathers, some are known to be forgeries, and the authenticity of others is very doubtful. Of those which are genuine, many of them are compositions such as any school-boy ought to be ashamed of, and contain within themselves certain evidence that the writers were either very weak, credulous or superstitious men, or most notorious liars. The book called The Sibylline Oracles was forged by some Christian or Christians, and palmed off upon the heathen as genuine. The Sibyls were supposed by the Greeks and Romans to be very ancient prophetesses of extraordinary inspiration; and this book was fabricated and ascribed to them, and then "sent into the world to convert the heathen by the pretended testimony of their own prophetesses. It is mortifying to relate that not one of the defenders of the faith at that day had the honesty to discard the fraud, even when it was detected by their heathen opponents." On the contrary, it was quoted as genuine; and its teachings urged as incontrovertible evidence by all the principal writers of that day; even by such men as Justin Martyr, Athanagoras, Theophilus of Antioch, Clemens Alexandrinus, and the succeeding fathers. The genuineness of the *epistles of Ignatius* "has been attacked and defended with a zeal little proportioned to their worth or real weight in any cause whatever." And *The Relation of the Martyrdom of Polycarp* is thought to be a forgery. Justin Martyr was a man who lacked sober judgment; and was guilty of frequent mistakes in consequence of his carelessness and gross credulity. He believed in the existence of demons, and that they were the fruit of a connection between angels and women. He also believed that the Christians had power to exorcise the demons at pleasure. In fine, all his early heathen notions were only modified to his new religion. He "applied and explained scripture without the least regard to rational interpretation." But we need not particularize. The fact is, that the writings of the Christian Fathers show, conclusively, that many of them were weak men; that all of them were extremely credulous, that they believed in demons, giants, and a thousand other vagaries which never had any existence except in the imagination of man. Even the great Origen himself believed that miracles might be performed by simply pronouncing the name Jesus. And the early fathers, "who, by the interposition of evil spirits, could so readily explain every preternatural appearance, were disposed, and even

desirous, to admit, and did admit, the most extravagant fictions of the Pagan mythology." The early fathers appealed to what they called apostolic traditions to prove opposite doctrines, even when those pretended traditions were self-contradictory, and, therefore, of no authority whatever. Even those who are said to have been the disciples of the apostles, "adduced contrary traditions on one and the same point." Polycarp visited Anicetus, bishop at Rome, about A. D. 150, and held an amicable discussion with him on the proper time for holding Easter. Each alleged apostolical tradition for his own time, in opposition to that of the other. *See Eusebius' Eccl.*, lib. v., chap. 24, *and Ancient History of Universalism*, chap. 2. But there is one fact, which, if there were no other, would be sufficient of itself to show that no importance ought to be attached to the teachings of the Christian Fathers. It is this:

5. The Christian Fathers were guilty of forging books to prove their doctrines of believing what they did not teach, and of teaching what they did not believe. They sometimes employed known falsehood in support of their cause. "This pernicious artifice they are said to have derived from the Platonic paradox, *that it is lawful to lie for the truth;* but one would suppose it suggested by their own intemperate zeal, rather than by any maxims of philosophy. They forged books in support of their religion; a practice which it is said they borrowed from the heretics; and they propagated accounts of frequent miracles, concerning which all the earlier writers after the apostles had been silent." The following extracts from the writings of Tertullian will give some idea of the character of the man. "Why am I not ashamed of maintaining that the Son of God was born? Why? because it is itself a shameful thing. I maintain that the Son of God died. Well, that is wholly credible, because it is monstrously absurd. I maintain that after having been buried he rose again; and that I take to be absolutely true, because it is manifestly impossible." "You are fond of your spectacles," said he, in allusion to the Pagans; "there are other spectacles: that day disbelieved, derided by the nations, that last and eternal day of judgment, when all ages shall be swallowed up in one conflagration, — what a variety of spectacles shall then appear! How shall I *admire*, how *laugh*, how *rejoice*, how EXULT, when I behold so many kings, worshipped as gods in heaven, together with Jove himself, groaning in the lowest abyss of darkness! so

many magistrates, who persecuted the name of the Lord, liquefying in fiercer flames than they ever kindled against Christians; so many sage philosophers blushing in raging fire, with their scholars whom they persuaded to despise God, and to disbelieve the resurrection; and so many poets shuddering before the tribunal, not of Rhadamanthus, not of Minos, but of the disbelieved Christ! Then shall we hear the tragedians more tuneful under their own sufferings: then shall we see the players far more sprightly amidst the flames; the charioteer all red-hot in his burning car; and the wrestlers hurled, not upon the accustomed list, but on a plain of fire." *See Tertul. De Spectaculis*, C. 39, *and De Spectaculis*, C. 30. The opinions of a man who could write such nonsense as is contained in the first extract, or who could possess such a spirit as is manifested in the last, are deserving of no weight whatever. The great ecclesiastical historian, Eusebius, heads chap. 31, of Book 12, of his "Evangelical Preparation," thus: "How far it may be proper to use Falsehood as a Medicine, and for the benefit of those who require to be deceived." And he undertakes to defend the propriety of using falsehood by appealing to pretended examples in the Old Testament. Origen avowed the same principle. *See Mosheim's Dissertations*, p. 203. Bishop Horsley, in his controversy with Dr. Priestley, states the same fact. At page 160, he says, "Time was when the practice of using unjustifiable means to serve a good cause was openly avowed, and Origen himself was among its defenders." Chrysostom, bishop of Constantinople, defended the same doctrine. *See Mosh. Diss.*, p. 205. Gregory of Nazienzen, surnamed "The Divine," says, "A little jargon is all that is necessary to impose on the people. The less they comprehend the more they admire. Our forefathers and doctors of the church have often said, *not what they thought, but what circumstances and necessity dictated to them.*" Synesius, bishop of Ptolemais, says, "*The people are desirous of being deceived. We cannot act otherwise respecting them.*" And a little further on he says, "For my own part, to myself I shall always be a philosopher; but, in dealing with the mass of mankind, I shall be a priest." *See Cave's "Ecclesiastica,"* p. 115. St. Jerome says, "I do not find fault with an error which proceeds from a hatred towards the Jews, and a pious zeal for the Christian faith." *See Opera*, tom. 4, p. 113. Mosheim "especially includes in the same charge," Ambrose, bishop of Milan ·

Hilary, bishop of Poictiers, and Augustine, bishop of Hippo, in Africa, "whose fame," says Mosheim, "filled, not without reason, the whole Christian world. We would willingly," he adds, "except them from this charge; but truth, which is more respectable than these venerable fathers" (*amen*), "obliges us to involve them in the general accusation." Dr. Chapman, in his "Miscellaneous Tracts," page 191, says, "The learned Mosheim, a foreign divine and zealous advocate for Christianity, who, by his writings, has deserved the esteem of all good and learned men, intimates his fears that those who search with any degree of attention into the writings of the fathers and most holy doctors of the fourth century, *will find them all, without exception, disposed to lie and deceive, whenever the interests of religion require it.*" "The learned Dodwell," in a work published by him, "abstains from producing more proofs of ancient Christian forgeries," "through his great veneration for the goodness and piety of the fathers." What a strange and inconsistent reason was this!

For publishing the above facts to the world we may be censured by some, but we have long since adopted the maxim, "*let the truth be told though the heavens fall;*" and the above facts being truths, we fearlessly proclaim them. In relation to those who would censure us for so doing, we have only to say, *their* opinions are of no more consequence than the opinions of the Christian Fathers themselves. Such, reader, was the character and such was the conduct of the Christian Fathers. And yet they have been called "*Christian Fathers.*" That very title which Jesus instructed his disciples to apply to no man on earth, has been applied to them; even by those who profess to be the disciples of Christ. They have been called "*pious saints,*" and "*most holy fathers.*" But, if such conduct as they were guilty of does not manifest depravity, then we have no evidence that depravity exists in any man on earth. If *they* were deserving of these high and honorable titles, where is the man who is not? They have been sainted and canonized, and their intercession in behalf of sinners has been supplicated by those calling themselves Christians. And to this day their authority is thought, by Catholics and Episcopalians, to be very important in settling controverted points of doctrine. *These*, then, are to be our oracles, are they? No; we acknowledge no oracles except the oracles of God, contained in the Old and New Testament. *These*

are to be our authorities on points of doctrine, are they? No; we acknowledge no authority but that of nature, reason and the Bible. *These* are our interpreters of the Bible, are they? No; we are *Protestants*, and will interpret the Bible for ourselves. *These* are our masters, are they? No; we acknowledge no master but Christ. *These* are our intercessors before the throne of God, are they? No; we want but one intercessor and that intercessor is Jesus. *These* are our advocates before God, are they? No; we want but one advocate with the Father, and that advocate is Jesus Christ. *These* are mediators between us and God, are they? No; we acknowledge but one mediator, and that mediator is "the man Christ Jesus." *These* are our spiritual fathers, are they? No; we acknowledge but one spiritual Father, and that Father is God. People may talk and prate about the *pious*, and *holy*, and *Christian Fathers*, as much as they will; but the fact is, these are only high-sounding titles and phrases, which can serve no other purpose but to deceive, delude, and to impose upon mankind. And any church, which has no other foundation to rest on but the authority of such men, must eventually be shaken to its very foundation; and its extravagant and arrogant claims and pretensions will be discarded by every rational man.

CHAPTER XXIII.

Profession of Faith, Plan of Church Government, and Statistics of the Denomination.

ARTICLES OF FAITH.

The first association of Universalists was convened in 1785, for the purpose of counsel and mutual defense against legal persecution in Massachusetts; members of Rev. John Murray's congregation in Gloucester having been compelled to pay taxes for the support of the First Parish in that town. This association proposed to the societies in New England a form of organization for the support of preachers of "Piety, Religion, and Morality," but the "Charter of Compact," as the form was called, contained no statement of theological opinions. In 1790 a more General Convention, composed not only of delegates from New England, but also from New Jersey, Pennsylvania, and Virginia, formulated "Articles of Faith and a Plan of Church Government," which they recommended to all the churches. The New England Convention, — the parent of our present General Convention, — organized in 1793, approved of these "Articles and Plan," and recommended their adoption by all the churches in its jurisdiction. In 1803 this Convention assembled at Winchester, N. H., adopted what has since been commonly known as "The Winchester Profession." It is thus expressed:

"ARTICLE I. We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God, and of the duty, interest and final destination of mankind.

"ARTICLE II. We believe that there is one God, whose nature is love, revealed in one Lord Jesus Christ, by one Holy Spirit of Grace, who will finally restore the whole family of mankind to holiness and happiness.

"ARTICLE III. We believe that holiness and true happiness are inseparably connected, and that believers ought to be careful to maintain order, and practise good works: for these things are good and profitable unto men."

This continues to express the belief of Universalists. It is not an exhaustive statement of theological principles, but a brief comprehensive declaration of the fundamentals of a distinctive religious body, the basis of fellowship of preachers and churches in its communion. It is shorter than any creed that had been adopted in Christendom at that date, not even excepting the so-called "Apostles' Creed," and contains less than one hundred words. In its three Articles there are eleven distinct statements, in some of which other doctrines than those which are expressed are implied. The following may therefore be presented as expressing the distinctive views of Universalists:

WE BELIEVE

(1) IN ONE GOD, the Infinitely Perfectly Creator.

He is the supreme object of worship, whatever homage, gratitude, or service may be due to any one whom He has sent, by or through whom to reveal Himself to the world. (Exodus 20: 2, 3; Deut. 6: 4; Matt. 4: 10; 19: 17; 1 Cor. 8: 5, 6; Eph. 3: 14; 4: 6.)

He is a Spirit, everywhere present, the source of our life, the author of all being. (Ps. 139: 7; John 4: 24; Acts 17: 24—29.)

His perfection is absolute, and He never changes. (Ps. 18: 30; 147: 5; James 1: 17.)

(2) That GOD MAKES HIMSELF KNOWN TO MEN.

Nature declares His Power, Wisdom, and Glory. (Ps. 62: 11; 104: 24; 19: 1; Romans 1: 20.)

Man, made in God's image, bears witness to the intelligence of his Maker. (Genesis 1: 27; Job 32: 8; 33: 4; Ps. 8: 5; James 3: 9; Ps. 14: 1.)

The Spirit of God has especially inspired some men to make him known to the world. (Hebrews 1: 1; 2 Peter 1: 21; 2 Tim. 3: 16.)

(3) That JESUS CHRIST, the brightness of God's glory and the express image of His Person, IS A PERFECT AND SATISFYING REVELATION OF GOD AS THE FATHER OF THE SPIRITS OF ALL FLESH.

Christ is not God, but God's highest and most perfect manifestation; distinct in personality from God, but one with Him in spirit and purpose, as he also prayed that his disciples might be one with Him. (Matt. 6: 9; 7: 11; 23: 9; John 3: 35; 14: 8, 9; 17: 20—23.)

He was sent to earth, not for the purpose of affecting God's attitude to man, but to reconcile man to God. For nine hundred years the church taught that Christ came to reconcile and appease Satan; for six hundred years it has taught that He came to appease and propitiate God. Neither is true. He came to affect man. (Romans 5: 8—11; 2 Cor. 5: 18—20; Eph. 2: 11—16; Col. 1: 19—22.)

(4) That THE HOLY SCRIPTURES OF THE OLD AND NEW TESTAMENTS CONTAIN A REVELATION FROM GOD TO MAN.

Not every word in the Bible is God's message. The Apostle Paul expressly discriminates between some things which he teaches and enjoins by direction of the Holy Spirit, and some which he puts forth as personal advice (1 Cor. vii. 6); and in much that is historical or biographical, as also in much relating to the material universe, where things are spoken of as they seem and not with scientific accuracy. it is evident that the writers were uninspired. But where special illumination is claimed, and deep things of God which man could not search out are made known, there the Scriptures contain a revelation from God. (Exodus 20: 1—17; Deut. 6: 4; John 7: 16; 1 Cor. 2: 1—13; Gal. 1: 11, 12; Heb. 1: 1, 2; 2 Peter 1: 21.)

(5) That the SPIRIT OF GOD, often called in Scripture the Holy Spirit, is not only the medium of special revelation, but also of personal assurance of God's presence, guidance, and comfort in Christian believers.

(John 14: 17, 26; 15: 26; 16: 13; Rom. 8: 9—16.)

(6) That SIN ARISES FROM NO ORIGINAL DEFECT OF OUR HUMAN NATURE, nor as a result of Adam's transgression abridging our human power.

Sin is never a necessity, yet it is incidental to the freedom of our will, and is always possible to a being who can be drawn away and controlled by voluntary yielding to impulses and passions, which, when restrained, may act in harmony with all that is good, but allowed the mastery lead into evil. (Deut. 30: 15—20; Luke 12: 57, James 1: 12—15; 3: 10.)

(7) That the NEW BIRTH, REGENERATION, CONVERSION (interchangeable terms in the New Testament), consists in the turning of the sinner from the service of sin to the loving service of God through the gospel of Christ.

The idea is the same as that conveyed by the word Naturalization, except that, as used by the Jews, it denoted a changed religious allegiance, as well as changed political relations. Nicodemus would not have been astonished at the demand of Jesus, had that demand been made on a Gentile. Proselytes to Judaism were called by the old Jewish writers, "new born," "babes," "little children," and they say of Abraham that, when he left the service of idols, and turned to the worship of God, "he was made a new creature."

Regeneration cannot mean just the same to us that it meant in the New Testament age, or means to-day to the idolater. We are born into the nominal belief, at least, of the revealed God. But in so far as we obey sinful or selfish ambitions, or are influenced by erroneous theories of God, of life, and of duty, we need to come under the sway of different beliefs and aims, and the more radical the change is in us, the more emphatically may it be said that we have experienced a new birth, have put off the old man, and have put on the new man. (2 Cor. 5 : 14—17; Eph. 4 : 17—32; Col. 3 : 6—17; 1 Peter 1 : 13, 14; 22, 23; 1 John 5 : 1—5.)

(8) That SALVATION OR RESTORATION — the spiritual health and happiness of man — is conditioned on his repentance and forsaking of sin, and the enlightenment of his soul by the Gospel.

Sin corrupts man's heart and life, but never renders him totally depraved, nor totally incapable of moral effort. He can hear the voice of God as it speaks to him in conscience and revelation, and can return, by the use of the instrumentalities thus afforded, to duty and to God. (1 Kings 8 : 46—50; Ps. 38: 18; 51 : 1—3: Isaiah 1 : 16—18; Ezekiel 18 : 21, 22; Micah 7 : 18, 19; Luke 15: 17—24.)

Retribution becomes a remedial agency when it rouses the conscience to a deep sense of the guilt of sin; and as administered by our Heavenly Father its intention is to bring us to ourselves, that we may resolve to rise and go to Him. (Job 5: 17, 18; Prov. 3: 11, 12; Luke 15 : 13—19; Heb. 12: 5—11.)

Penalty for sin is strictly personal and untransferable, and it makes no part of the divine plan to save man from punishment, only as by ceasing to sin he ceases to deserve punishment. (Ezekiel 18 : 20; Rom. 2 : 6—11; Gal. 6: 7, 8).

Christ's part in man's salvation is wholly moral, as he enlightens the soul and turns its affections into pure channels; and is in no sense commercial, substitutional, or vicarious. He bears our sins in the same sense as he bore

the infirmities and sicknesses of those whom he healed, by sympathetic help. (Matt. 8: 16, 17; Acts 3: 26; Gal. 1: 3, 4; Eph. 2: 1; 5: 25—27; 1 Peter 2: 21 -25.)

(9) That FORGIVENESS IS THE BLOTTING OUT, and bringing no more to remembrance as a bar to the pardoned soul's peace and joy, the sins which have been confessed and forsaken.

Forgiveness does not destroy the fact of sin, but covers it up and puts it out of sight, so that he who forgives is able and willing to trust anew him who had by sin forfeited his confidence. So men forgive one another, and so they are taught to pray that God will forgive them. Forgiveness is not purchased by another for us, but is God's gift to all who are truly penitent. Forgiveness through Christ, his life, his blood, his death, is forgiveness as his life, death, all that is included in his mission, leads man to God in penitence and the forsaking of sin. (1 Kings 8: 33—50; 2 Chron. 6: 36—39; 7: 12—14; Ps. 32: 1; 78: 32—38; Matt. 6: 14, 15; Luke 17: 4; Eph. 4: 31, 32.)

(10) That MAN'S DUTY AND INTEREST ARE DETERMINED BY HIS RELATIONSHIP TO GOD AND TO FELLOW-MEN, and by the highest and noblest possibilites of his nature. (Micah 6: 6—8; Matt. 5: 45, 48; Mark 12: 28—34; Rom. 12: 1; Phil. 4: 8; Jude 20, 21.)

Every man wars against his own good through neglect, disobedience, or delay in becoming righteous. Sin is a hard taskmaster, and the wages thereof are unsatisfying. Duty, interest, happiness, all call on man to turn to God in loving service, and no man can find peace till he heeds the call of God. The day of salvation is not past for any nor is it alone in the future, but is now and here, and love and gratitude should prompt us to be "followers of God as dear children." (Ps. 119: 165; Isa. 57: 15—21; 2 Cor. 6: 1, 2; Eph. 5: 1, 2; 1 Tim. 4: 8.)

(11) That IMMORTALITY IS GOD'S GIFT TO ALL SOULS.

God has implanted in all human beings what the Apostle Paul calls "the power of an endless life." (Heb. vii., 16.) The resurrection is not simply the fitting of man with a spiritual body, but also his rising up into a progressive life. Death works no moral change in any man; nevertheless his entrance on the life immortal must, by placing him in new environments, at once dispel much of his ignorance and error, and since all sensual temptations incident to a life in flesh and blood will be absent from the world of spirits, a great hindrance to man's allegiance to God and holiness will be at once and forever removed. (Luke 20: 37, 38; 1 Cor. 15: 50—57; 2 Cor. 5: 1—5; 2 Tim. 1: 10; Heb. 2: 14, 15.)

(12) That THE DESTINY OF MAN, IN THE PURPOSE OF GOD, IS HIS ATTAINMENT AND ENJOYMENT OF HOLINESS.

God's plan with regard to man was formed before creation was begun. It was shadowed forth in the promise and prediction given after the first transgression, and was often announced with more or less distinctness in the Old Testament; but its most complete revelation is made in the Gospel. (Titus 1: 2; Genesis 3: 15; Isa. 2: 2; 45: 22—25; John 3: 35; 6: 37–40; Acts 3: 19—21; Gal. 3: 8; Eph. 1: 9, 10; Phil. 2: 9–11; Col. 1: 19, 20; 1 Tim. 2: 1—6.)

In announcing God's purpose the inspired writers do not ignore the presence and power of sin, ignorance, or perversity, but declare that none of these can be insuperable barriers. Nor is there any hint that the operations of divine grace are confined to this life; but on the contrary, that whatever Jesus has to do by the appointment and purpose of God for men living upon the earth, that he has also to do for those whom we call the dead, and that in his name all shall be subdued and won. (Jer. 32: 17; Rom. 8: 18—25; 11: 25—36; 1 Cor. 15: 20—28; Phil. 2: 9—11; Heb. 8: 10—12; 1 Peter 3: 18, 19; 4: 6; Rev. 4: 9–13, 5. 9–13.)

PLAN OF GOVERNMENT.

The supreme authority in matters of government and discipline is vested in the General Convention, which meets biennially in October, and on the years intervening between the regular sessions provides for a Church Conference or Conferences, "for the purpose of considering important questions relating to religion, morals, and education." The Convention is composed of the Presidents (or in their absence, the Vice-Presidents) and Secretaries of the State Conventions, and of clerical and lay delegates from the State Conventions, each State being entitled to one clerical and two lay delegates, and to an additional number of each class of delegates in proportion to the aggregate of its parishes and clergymen. Parishes in States where there is no State Convention are directly represented in the General Convention.

All laws relating to fellowship, ordination, and discipline originate in the General Convention, and it is the final court of appeal in all cases of dispute or difficulty between State Conventions. It is an incorporated body, empowered to hold real and personal estate to the value of five hundred thousand dollars, "to be devoted exclusively to the diffusion of Chris-

tian knowledge, by means of missionaries, publications, and other agencies." In the interim of sessions the interests of the Convention are watched over and managed by a Board of Trustees. Beginning with 1890, the General Convention is sustaining a missionary and two assistants in Japan.

State Conventions, subordinate to the General Convention, are organized in the several States and Territories wherever four or more parishes have come together for that purpose. To them is given the administration and execution, subject to appeal to the General Convention, of the laws relating to fellowship, ordination, and discipline. Representation in the State Convention is directly by parishes, and all the ministers in fellowship and resident in its jurisdiction. There are twenty-three State Conventions, two of them having jurisdiction beyond their State lines, viz., Vermont, which includes parishes in the Province of Quebec; and Maine, with which the parish at Halifax, N. S., is in fellowship.

Associations, which formerly had within their territory jurisdiction in matters of fellowship, ordination, and discipline, are still in existence, but have no ecclesiastical authority; they are simply a medium for local conferences and for encouragement in religious growth.

Parishes are local legal organizations for the purpose of holding property and conducting the business necessary to the maintenance of religious worship. Except as prescribed by the rules of the General and State Conventions, parishes are independent in managing their business.

Churches are the distinctively religious organizations created within the legal parish. In them the ordinances of the Gospel are administered, and the purpose of their existence is the union of Christian believers and the quickening and increase of their religious life, obedient to the command of the Lord and his apostles.

Sunday-schools are established in nearly all the parishes, and while in a large measure independent in the management of their affairs, are watched over and advised by the church.

AUXILIARIES.

The Woman's Centenary Association, organized in 1869, is a National organization, which, by annual membership fees and moneys otherwise obtained, fosters and encourages missionary efforts, and in various ways helps in home work. It supports a missionary in Scotland, and shares with the General Convention in defraying the expenses of propagand work in Texas

Independent of this National organization there are six conventions or associations of women, organized in different States, engaged also in local and general missionary work.

The Young People's Christian Union of the Universalist Church was organized in 1889. Its object is to unite the young people's organizations connected with the Universalist Church. Fourteen State organizations have been created, and the local organizations have a total membership of 4,000 of the young people of the church. It is estimated that there is an equal number connected with independent local organizations which have not yet joined the National movement.

Sunday-school Conventions, Associations, or Unions, are organized to the number of eleven, having as their object increased interest in and the most effective preparation for Sunday-school work.

STATISTICS OF THE DENOMINATION.

The General Convention holds funds to the amount of $234,756, the income of which it expends for Theological scholarships, Church extension, and Ministerial relief. On the first named account it has expended since the inauguration of the enterprise, nearly $140,000, about one fourth of which has been repaid by the recipients.

State Conventions and auxiliaries hold permanent funds to the amount of $300,400, from the income of which they expended in 1889, exclusive of what was devoted to ministerial relief, about $29,000 in aid of weak churches and for general missionary purposes.

The Year Book, *The Register*, for 1891, shows that there

are 995 parishes, in which are 42,914 families; 753 church organizations, having a membership of 41,362; 679 Sunday schools, with 56,472 members; 802 Church edifices, valued at (including other parish property) $8,975,934; preachers 717. Estimating each family represented in the parishes as containing four persons, which is probably a less number than an actual count would show, the number of Universalists in the boundaries of our parishes and represented in some way in them is about 172,000. If to these we add those who are in sections so remote from our places of worship that they are not connected with parishes, — a very large number, as the circulation among them of Universalist periodicals and other literature will show, — and those who to canvassers of cities and towns seeking to obtain knowledge of the denominational leanings of citizens, declare their preference for the Universalist Church, we shall not be wide of the mark in saying that there are 300,000 avowed Universalists in the United States.

Of course, this leaves wholly out of the account the hundreds believing in the final salvation of all souls, who, unrebuked by their fellow-associates, are in nearly every Protestant sect in the land, and the hundreds more who are constantly importuned to unite with such churches under assurance that their Universalism is no bar to their admission. It is wholly independent also of the membership in the German Baptist, or Dunker Church, estimated variously at from 60,000 to 100,000, who hold to the doctrine of the restoration of all souls.

We have twelve institutions of learning, including four Colleges, three Theological Schools, and five Academies. These have an aggregate of one hundred and eighteen professors and teachers, twelve hundred and thirty-one students, and property valued at $2,866,000.

The Universalist Historical Society, organized in 1834, for the collection of facts, books, and papers pertaining to the history and condition of Universalism, has accumulated a valuable library of about three thousand volumes, besides important manuscripts and papers.

The periodical literature of Universalism is represented in

four weekly, one semi-monthly, and one monthly paper, three monthly magazines and one quarterly magazine, having a general circulation; and by a large number of parish or local papers.

The Universalist Publishing House, incorporated in 1872, holds all its property for the use and benefit of the Universalist Church. It is managed by a board of trustees, vacancies in which are filled by the State Conventions, from which the members are taken. It publishes and owns the titles and copyrights of one hundred and fifty volumes and six periodicals; and its net assets, consisting of periodicals, books, plates, etc., are about $70,000.

UNIVERSALISM ABROAD.

Except in Scotland, where are two churches, no organizations bearing the distinctive Universalist name are known in Europe. But the doctrine is extensively held. It is openly avowed by the English Unitarians and is boldly preached in their pulpits. The same is also true of many in the Established Church of England, and of quite a number among the various dissenting sects. German thought, whether styled Evangelical or Rationalistic, rebels against the dogma of eternal suffering, and latest intelligence from France is to the effect that it is extensively repudiated by the Protestants of that nation. On the adoption of the basis of the Evangelical Alliance in Europe, where it originated in 1844–5, no dogma in regard to the future appeared; but on the appearance of the American delegation at the session at London, in 1846, the dogma of everlasting punishment was inserted, although the foreign members "declared that its belief was non-essential to salvation; that many good and true men doubted of its truth; and that many ardent Christians discarded it entirely." For the sake of the Americans, however, the article avowing belief in it was inserted in the basis.

The American delegation were greatly alarmed by the facts brought out in debate, and on reaching home voiced their

feelings thus in one of their organs: "It has unveiled the fact before the world, and especially it has fixed the attention of the American churches upon the fact, that the so-called evangelical religion of England and of Europe is infected, to an alarming extent, with a tendency to Universalism." The tendency is not less marked in later years.

Facts in relation to the History of Universalism.—From the time of the death of the apostle John, which happened about A. D. 100, to the year 150, the history of opinions entertained by Christians respecting the final destiny of the human race, is involved in much obscurity. But little is known except that the doctrine of the final happiness of all men was held by the different sects of Gnostics, viz., the Basilidians, the Carpocratians, and the Valentinians. And although these sects were regarded as heretics by the orthodox fathers, and although these fathers "warmly and bitterly attacked their respective systems in general," yet, "it does not appear that they ever selected the particular tenet of the salvation of all souls as obnoxious."

In the year 140, or 150, a belief in Universalism was distinctly avowed in a work, which was the production of some Christian or Christians, called the "Sibylline Oracles."

Of the orthodox fathers, who lived between 150 and 210, some believed in Universalism, while others held to the doctrine of endless misery. "This diversity of opinion, however, occasioned no divisions, no controversies nor contentions among them; and both sentiments existed together in the church without reproach."

From the year 230 to 553, Universalism was believed and advocated by a number of the most learned, pious and distinguished fathers that the church ever produced.

Tertullian, a presbyter of Carthage, in Africa, was the first Christian writer who asserted and maintained the doctrine that the misery of the wicked will be of *equal* duration with the happiness of the righteous. This doctrine he defended in a work published by him in the year 204.

Universalism was never condemned by any Christian writer, either orthodox or heretic, till the year 394.

"In the year 394 a quarrel broke out between the followers of the celebrated Origen and their opponents, in which some of the latter attacked, for the first time, the particular tenet of the ultimate

salvation of *the Devil*, but did not at first object to the final salvation of all men.

"In 399, some of the councils that were convened against the Origenists, condemned expressly the doctrine of the salvation of the Devil and his angels, though they passed by the belief of the salvation of all mankind without a censure."

Universalism was not officially condemned by the church until the Fifth General Council, which was held at Constantinople in the year 553. See "Ancient History of Universalism," and "Plain Guide to Universalism."

Notwithstanding this authoritative condemnation of Universalism, the doctrine still continued to be held and maintained in the church until the establishment of Popery.

From the time of the condemnation of Universalism by the Fifth General Council, the church gradually sunk into ignorance, superstition, and moral darkness, until at last spiritual despotism and tyranny reigned triumphant.

From the time of the breaking out of the Protestant Reformation to the present time, Universalism has been believed and advocated by some of the most distinguished divines, theologians and philosophers, of all the different prominent sects in Christendom.

The Manicheans, a very powerful and influential sect, which flourished from the year 265 even to the time of the Reformation, held the doctrine of Universalism.

During the reign of Popery, Universalism was held by the Albanenses, the Albigenses, the Waldenses, the Paulicians, and the Lollards. It is thought that these sects all descended from the Manicheans. Neither of them ever submitted to or acknowledged the authority of the Pope.

Universalists, as a distinct denomination, were known in England as early as 1770.

The first Universalist preacher in the United States was Dr. George De Benneville. He came to this country in 1741.

The first Universalist society in the United States was formed between the years 1771 and 1780.

The first Universalist paper was published in England in 1793.

The first Universalist paper in the United States was published at Boston, Mass., in 1802. The first weekly paper was commenced in 1819.

The General Convention of Universalists of the United States was formed in 1785.

List of distinguished Individuals who were Universalists.— Previous to the Reformation, Universalism was believed and advocated by the following individuals; many of them the most eminent of the Christian Fathers: Basilides, Carpocrates, Valentine, Clemens Alexandrinus, Origen, Alexander, bishop of Jerusalem, Ambrosius, Gregory Thaumaturgus, Titus, bishop of Bostra, Basil the Great, bishop of Cesarea, Gregory, bishop of Nyssa, Didymus, Jerome, Gregory, bishop of Nazienzus, Evagrius Ponticus, Diodorus, bishop of Tarsus, Theodore, bishop of Mopsuestia, John, bishop of Jerusalem, Victorinus, Nonnus, Leontius, Domitian, Theodorus Ascidas, Clement, Rainold, Walter Lollard.

It may be proper to remark that most of the above individuals were believers in future punishment, and that they freely applied the terms *everlasting* and *eternal* to punishment, not, however, to express its endless, but its indefinite duration.

Since the era of the Reformation, Universalism has been held by the following eminent persons, who have lived at different periods of time and in different countries.

In *England*, it has been advocated by Gerard Winstanly, William Everard, Rev. William Earbury, Rev. Richard Coppin, Samuel Richardson, Rev. Jeremy White, Dr. Henry More, Archbishop Tillotson, Dr. Thomas Burnet, William Whiston, Sir Isaac Newton, Rev. Dr. Samuel Clarke, Dr. George Cheyne, Chevalier Ramsay, Mrs. Jane Leadley, Rev. Richard Clarke, Rev. William Law, William Duncombe, Rev. Samuel Say, Soame Jenyns, Henry Brooke, Dr. Andrew Kippis, Dr. William Paley, Rev. Robert Robinson, Rev. Geo. Walker, Dr. John Coakley Lettsom, Dr. John Hey, Dr. David Hartley, Abraham Tucker, Rev. Thomas Broughton, Bishop Thomas Newton, Sir George Stonehouse, John Henderson, Dr. Nathan Drake, Dr. James Brown, Rev. William Matthews, Rev. Francis Leicester, Rev. Edward Holmes, Rev. Rochemont Barbauld, Mrs. Ann Letitia Barbauld, Rev. John Brown, Rev. Theophilus Lindsey, Rev. Dr. Joseph Priestley, Dr. John Jebb, Rev. John Simpson, Rev. Timothy Kenrick, Dr. John Prior Estlin, Dr. Lant Carpenter, Rev. Richard Wright, Rev. Henry Poole, Rev. Robert Aspland, Rev. Dr. Thomas Belsham, Rev. John Grundy, Rev. Russel Scott, Dr. Thomas Cogan, Rev. W. J. Fox, Rev. William Vidler

Nathaniel Scarlett, Rev. Mr. Creighton, Rev. James Rait, Rev Henry Bell, and Rev. William Upjohn.

In *Scotland*, by Duncan Forbes, Rev. James Purves, Rev. Niel Douglass, Rev. William Worrall, Rev. James Edmands, Rev. Dr. Thomas Southwood Smith, and Rev. George Harris.

In *Ireland*, by Bishop George Rust.

In *Germany*, by John William Peterson, Boetius or Balduin, professors of Divinity, Paul Siegvolk, Mr. Marsay, Gruner, Eberhard, Steinhart, Fuller, Semler, Crellius, Fisher, Shetz, and Shepherd, and is now held by a majority of the clergy and laity.

In *Prussia*, by Paul Jeremiah Bitaube and Rev. Herman Andrew Pistorius.

In *France*, by Rev. Thomas Cuppe, James Necker, Chais de Sourcesol, Dr. Geo. de Benneville, Durant, De la Chevrette, Dumoulin, L'Archer, &c.

In *Switzerland*, by Murault, Charles Bonnet, Rev. Ferdinand Oliver Petitpiere, Rev. John Gosper Lavater, and Carbo a Cortiaro.

In *America*, by Rev. Richard Clarke, Rev. Dr. Jonathan Mayhew, Rev. John Murray, Rev. Elhanan Winchester, Dr. Redman, Dr. Benjamin Rush, Rev. Dr. Charles Chauncey, Rev. John Tyler, Gen. Greene, Dr. Benj. Franklin, Rev. Mr. Wright (a Moravian), Shippie Townsend, Rev. Mr. Duchee, Dr. Joseph Young, Dr. Wm. Fitt Smith, Rev. Dr. Joseph Huntington, Rev. Dan Foster, and Rev. Thomas Fessenden.

The following individuals are known to have doubted the doctrine of endless misery, and to have been favorable to Universalism: Fenelon, Daniel De Foe, Dr. Isaac Watts, Dr. Philip Doddridge, Simon Episcopius, John Le Clerc, Rev. C. L. de Villette, Archbishop Newcome, Dr. Edward Young, Dr. Samuel Johnson, Dr. James Macknight, and others. There are some very good reasons for believing that the celebrated John Wesley was a Universalist. 1. He was one of those who requested Dr. Stonehouse to write a work in defence of Universalism. 2. "A work in which Universalism was taught (Brooks' 'Fool of Quality'), was republished under Mr. Wesley's supervision." 3. He republished a work by Charles Bonnett, entitled "Conjectures concerning the nature of Future Happiness," in which the same doctrine is inculcated. 4. The latter work "he introduced to the public with the following prefatory commendation:"

"*Dublin, April* 7, 1787.

"To the Reader: I am happy in communicating to men of sense in this Kingdom, and at a very low price, one of the most sensible tracts I ever saw. JOHN WESLEY."

If the reader will examine the Ancient and Modern Histories of Universalism, and Stone's "Life of Winchester," he will find the above facts established by quotations from the writings of the individuals named, and by authorities which are indisputable.

DIFFERENCE IN THE BELIEF OF PARTIALISTS AND UNIVERSALISTS.

All the various denominations of professing Christians may be classed under three heads: Calvinists, Arminians, and Universalists. The agreement and the difference in the religious opinions of these three classes on the most important doctrines of Christianity may be stated as follows:—

CALVINISM.	ARMINIANISM.	UNIVERSALISM.
There is one God.	There is one God.	There is one God.
There is one Mediator between God and men, and that Mediator is the very and eternal God himself.	There is one Mediator between God and men, and that Mediator is the very and eternal God himself.	There is one Mediator between God and men, and that Mediator is "the MAN Christ Jesus."
The one Mediator gave himself a ransom for a part only of mankind.	The one Mediator gave himself a ransom for all.	The one Mediator gave himself a ransom for all.
All those for whom the Mediator died will be saved.	A part only of those for whom the Mediator died will be saved.	All those for whom the Mediator died will be saved.
God's purposes in the creation of the human race embraced the final holiness and happiness of a part, and the endless misery of the rest.	God's purposes in the creation of the human race embraced the final holiness and happiness of all mankind.	God's purposes in the creation of the human race embraced the final holiness and happiness of all mankind.
God's purpose in reference to the final destiny of his creatures cannot be defeated.	God's purpose in reference to the final destiny of a part of his creatures will be defeated.	God's purpose in reference to the final destiny of his creatures cannot be defeated.
God has the power to make all his creatures holy and happy.	God has not the power to make all his creatures holy and happy.	God has the power to make all his creatures holy and happy.
God wills the salvation of a part of his creatures, and the damnation of the rest.	God wills the salvation of all his creatures.	God wills the salvation of all his creatures.
God's will in reference to the ultimate destiny of his creatures will be done.	God's will in reference to the ultimate destiny of a part of his creatures will not be done.	God's will in reference to the ultimate destiny of his creatures will be done.
God can save all mankind, but will not.	God would save all mankind, but cannot.	God can save all mankind, and will.
The object of Christ's mission to our world was to save a part only of mankind from endless misery.	The object of Christ's mission to our world was to save all mankind from endless misery.	The object of Christ's mission to our world was to save all mankind from their sins.
Christ will succeed in accomplishing the object of his mission.	Christ will succeed in accomplishing a part only of the object of his mission.	Christ will succeed in accomplishing the object of his mission.

CALVINISM.	ARMINIANISM.	UNIVERSALISM.
All for whom Christ died will be saved.	Some for whom Christ died will not be saved.	All for whom Christ died will be saved.
A glorious and happy destiny awaits a portion of the human race, and a most inglorious, unhappy and miserable destiny awaits the rest.	A glorious and happy destiny awaits a portion of the human race, and a most inglorious, unhappy and miserable destiny awaits the rest.	A glorious and happy destiny awaits every individual of the entire human race.
Universalism is altogether preferable to Arminianism.	Universalism is altogether preferable to Calvinism.	Universalism is infinitely preferable to either Calvinism or Arminianism.

Arminianism is supposed by thousands to be a much more consistent and reasonable system of theology than Calvinism. But who cannot see that both systems result in precisely the same thing? Arminianism damns as many as Calvinism, and the Arminian's hell is equally as horrible as the Calvinist's. What boots it then, reader, whether you go to an endless hell by the irreversible degree of the Almighty, or by the use of an agency which God gave you, and which he knew you would use to your own destruction? In other words, what difference will it make with you whether you are lost, and lost forever, because God *cannot* save you, or because he *will* not? The truth is, that between Calvinism and Arminianism there is not one cent to choose, but between either of these systems and that of Universalism the difference is infinite. And no man can fail to see that Universalism is infinitely the best.

MISTAKES OF PARTIALISTS CONCERNING UNIVERSALISTS.

"*Universalists do not believe in a hell.*"—That we do not believe in an *endless hell* is very true. But we believe in all the hell taught in the Bible. We also believe that there is no hell taught in the Bible but what is destined to be destroyed.

"*Universalists do not believe in a devil.*"—It is true we do not believe in the personal existence of an all-powerful evil spirit, such as is believed in by our Limitarian friends, and by them called the devil. Yet we believe in all the devil and devils taught in the Bible. If there are any worse devils than wicked men, the lusts and passions of men, and the spirit of wickedness, we profess to be entirely ignorant of their existence. Nor can we find the existence of any worse ones taught in the Bible. We know of the existence of no devil that is not destined to be destroyed.

"*Universalists do not believe in the atonement.*"—That we do not believe in the doctrine of atonement as it is taught in the creeds

and commandments of men, we have no disposition to deny. At the same time we profess to believe in it as it is taught in the Bible. The difference between us and our opposers is, we believe it was to reconcile man to God that Jesus died upon the cross; they, that it was to reconcile God to man.

"*Universalists do not believe in any punishment for sin.*" — So far from this being true, we are the only people on earth who believe that God will in very deed render to every man according to his deeds. We are the only people who do not provide some way for the sinner to escape the just punishment of his sins. We teach that the punishment of sin is certain and sure, and absolutely unescapable and unavoidable.

"*Universalists believe that sinners will go to heaven and be saved in their sins.*" — Not so. We teach that sin is a cause, and misery the effect; that sin and misery are inseparably connected, and that so long as a man is sinful he must be miserable, and there is no escape. The reason why we believe in the eventual salvation of all men is, because we believe that all will be saved *from* their sins, not *in* them.

"*Universalists do not believe in the new birth.*" — This is a very great mistake. It is true we do not see anything very miraculous or mysterious in the new birth, nor do we regard it as a radical change of human nature; but yet we profess to believe in it just as it is taught in the Bible.

"*Universalism is a very ancient doctrine. It was preached by the serpent in the garden of Eden.*" — That Universalism is a very ancient doctrine we admit; but that it was taught by the serpent we deny. Do our opponents really think that the serpent taught the doctrine of the final holiness and happiness of all mankind? If they do, let them put their finger on the language used by the serpent in which this sentiment is taught. They cannot do it. We think our opposers are justly obnoxious to the same charge that they bring against us. The serpent taught that punishment for sin was not certain — that some way of escape would be provided. Our opposers teach the same. We teach that punishment for sin is certain and sure, and that there is no way of escape.

"*Universalism is a very new doctrine. It never was heard of until quite recently.*" — We are unable to comprehend how any doctrine can be both old and new at the same time. Besides, this

assertion is contrary to facts. History proves that Universalism has been held and advocated in the Christian church from the first establishment of Christianity down to the present time. If it be objected that Universalists, as a distinct denomination, were not known until within one hundred years, this objection bears equally against all Protestant denominations. For all Protestant sects have originated since the era of the Reformation.

"*Universalists do not believe that man is a free agent.*" — If, when you say man is a free agent, you mean that he possesses a self-determining power which enables him to act contrary to his choice; or, if you mean that a man may have one motive to do a thing, and ten thousand motives, each of which are equally as strong as the other, to do the opposite of that thing, and that he can follow the impulse of that one motive directly contrary to the impulse of the ten thousand; we frankly confess we believe in no such thing. But if, when you say man is a free agent, you mean that he is free to act according to his choice, we agree with you. We prefer the term moral agent, however, to that of free agent; and we believe that man is a moral agent in the sense that he is, and will be, rewarded for his virtues and punished for his vices. This certainly is all that any reasonable man can possibly require.

"*Universalism is a very licentious doctrine.*" — This assertion comes directly in contact with facts. In point of moral character we are willing to compare our churches and societies with the same number of churches and societies of any other denomination whatever. Indeed, it is admitted by those of our opposers who have had any opportunity for observing that in such a comparison we would by no means suffer. The following extract is taken from the "Olive Branch," of July, 1843, a Protestant Methodist paper, edited by Rev. T. F. Norris, and which has an extensive circulation "We should be happy to see what we think erroneous in the creed of Universalists refuted and put down, but we never will be a party to an attack on the morals and characters of a class of men, who, as far as we know, *stand as high on these points as* ANY *of their more Orthodox neighbors.*"

The following extract is from an October (1843) number of that widely-circulated journal, the "New World," published in New York. "It seems to us that the Universalists, in whatever light we may regard their points of doctrine, excel other sects in their

benevolence, their philanthropy, and their respect for that law which has commanded us to render good for evil. They endeavor to entice mankind into purity of life, by considerations of love and kindness; they use no threats, and cast from them the bonds of fear. And, so far as our information extends, the professing members of their creed observe a strictness of conduct, and a righteousness of living, which others would do well to emulate, instead of maligning a belief which certainly reposes with entire confidence on God's mercy to his creatures."

Dwight, in his "Travels in the North of Germany," after stating the fact that Universalism is the prevailing belief in Germany, says of the Christian character of the Germans, "I have never seen any Christians who seemed to me to have a deeper sense of the odiousness of sin in the sight of God, or whose hearts beat with more ardent gratitude towards our Saviour, for the great redemption he has made for fallen man. I know of no examples of humility greater than those exhibited by some of these gentlemen, or more elevated views of the character of God than they discover in their conversation. We must look in vain for brighter examples of piety than they exhibit. They certainly manifest a greater spirit of love, for those who differ from them, than is found in most of our sects, and they are unwilling to shut the gates of heaven against all who do not believe in every article of their creeds. In this charity and love the Protestant inhabitants of most countries would do well to imitate them." P. 423.

Such is the testimony of our religious opposers in reference to the tendency of our doctrine, and its influence upon those who believe it. Nor does it appear that the vicious are disposed to take advantage of our doctrine, and to screen themselves under it. If we examine the criminal record of our country, we shall find that Universalists do not furnish even their proportion of criminals in proportion to their numbers compared with other denominations. The state prisons at New York, at Auburn, and at Cincinnati, Ohio, have each of them been examined at different times, and it was ascertained that for one believer in Universalism there were two or three hundred believers in endless misery confined within their walls.

TO THE READER.

READER. — The subject is before you. Contemplate seriously upon it. If the subject upon which we have been treating is not important, then there is no subject which was ever presented for the consideration of man which is worthy of one single moment's notice. But it is important. Its importance is acknowledged by all. Ponder it well then in your mind, and choose ye which ye will serve. If the Lord be God, follow him; but if Baal, then follow him. And now whether you are a Limitarian or a Universalist, whether you are a professor or a non-professor, whether you belong to this, that, or the other sect, or whether you belong to no sect, we pray that if you are wrong you may be righted; if you are right that you may be strengthened and confirmed in the right way. May you be blessed with all spiritual blessings in Christ Jesus. May the Lord keep thee and preserve thee. May he lift upon thee the light of his countenance, and give thee peace. **Amen.**

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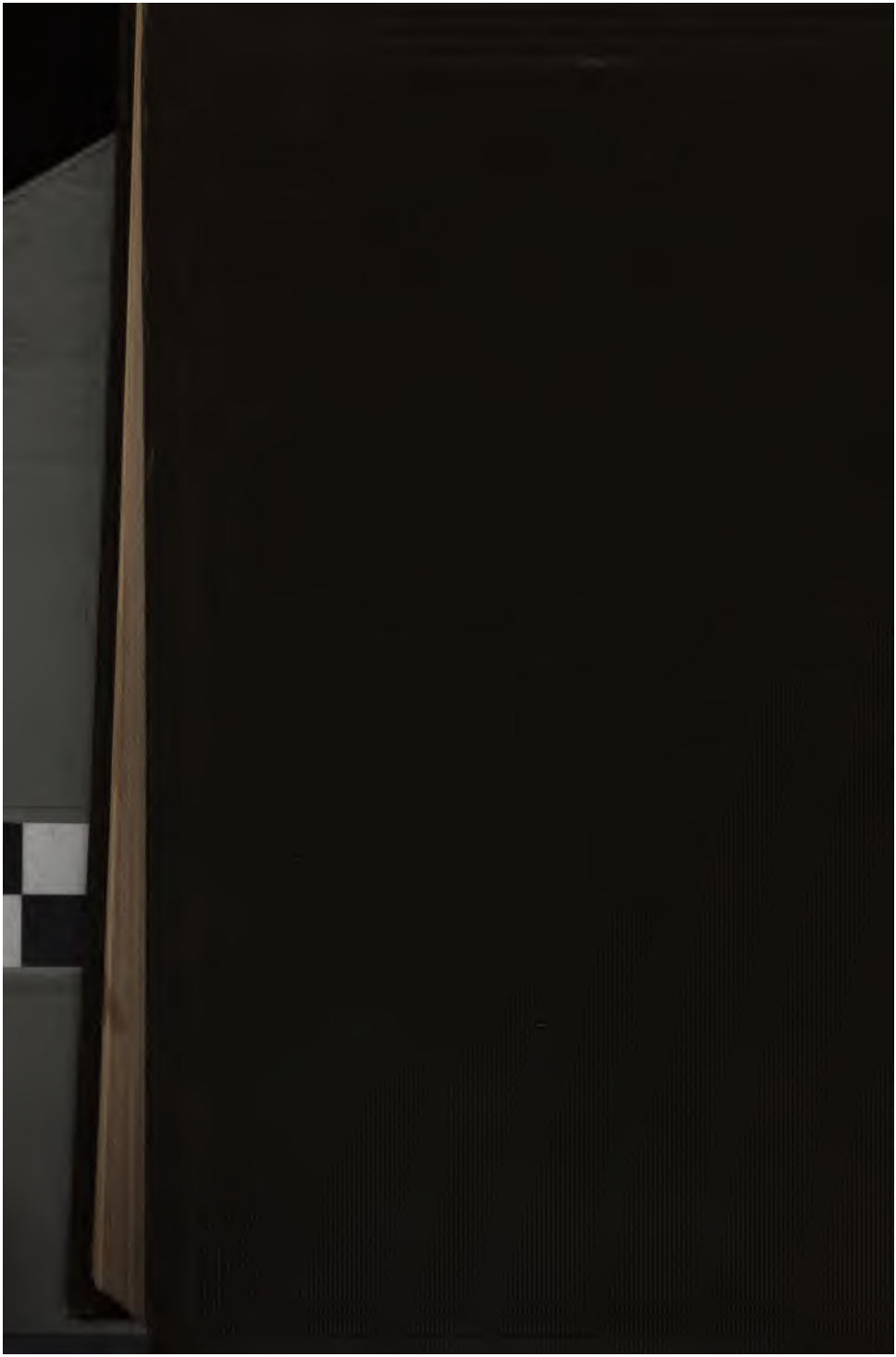
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